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The Living Church

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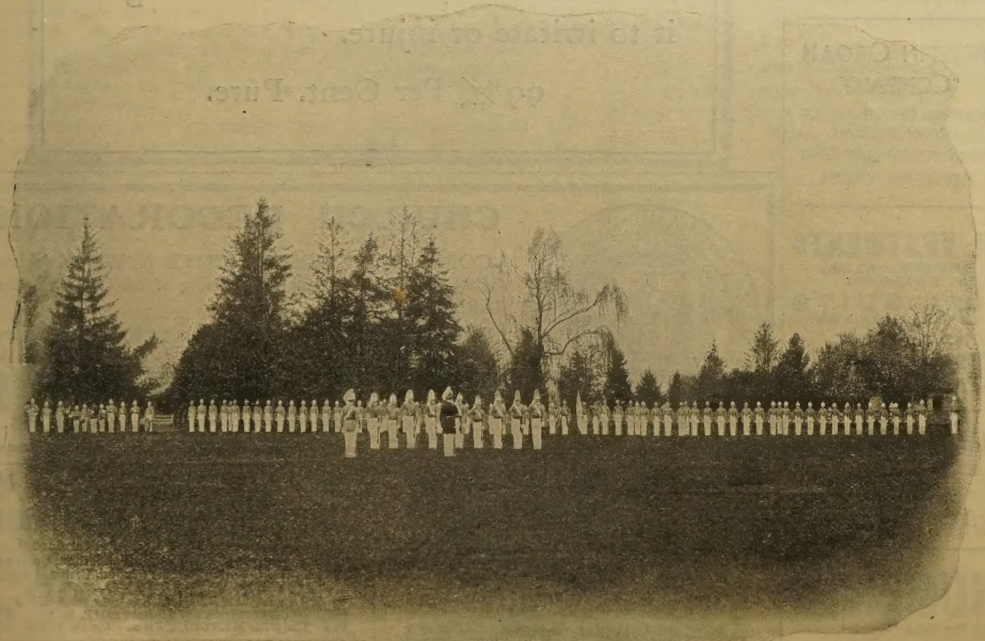

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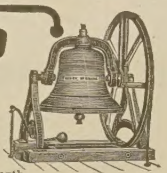

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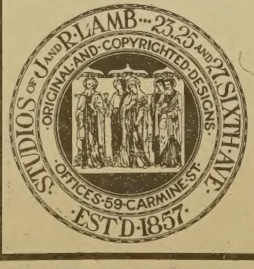

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The Living Church

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Editorials and Comments.

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With which are united "The American Churchman," and "Catholic Champion."

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PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS 151
Introductions—Old Age Pensions for Clergy—Earning a Name—Ceremonial, Roman and Otherwise—National Religious Gatherings in Session—Apathy of Church People toward Churchly Literature—Resignation of Mr. English—Club Women on Divorce—Notes.

ENGLISH CONVOCATIONS IN SESSION. John G. Hall. [Illustrated] 155

FRANCE VERSUS THE PAPACY. European Letter. Rev. George Washington 157

CATHEDRAL WORK IN NEW YORK. New York Letter 158

THE SUNDAY SCHOOL CONFERENCE AT JERUSALEM 159

AN ARMENIAN SERVICE IN THIS COUNTRY. [Illustrated.] . . . 160

DIOCESAN CONVENTIONS. [Illustrated.] 161
Georgia—Arkansas—Los Angeles—Ohio—Chicago—Pittsburgh—Minnesota—Missouri—Iowa—Quincy.

ELECTION OF A BISHOP COADJUTOR IN EAST CAROLINA 167

HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom. [Illus.] 168

CORRESPONDENCE: 169
The Extension of the Diaconate (R. L. Brown)—Why a Methodist Minister Joined the "Christian Church" (Rev. Arthur Gorter)—Is there Unity in Unitarianism? (Rev. W. Allen Johnson)—A Priest's Latitude in Holy Matrimony (Geo. Maclagan)—"I am a Catholic" (Rev. Andrew D. Stowe)—Ceremonial Additions (Erving Winslow)—The "Inexpedient" Policy a Failure (Rev. Harry Howe Bogert)—"With Great Joy" (Miss L. L. Robinson).

LITERARY 171

STARTLING NEWS FROM THE MISSION FIELD. Rev. A. E. Macduff . 172

HOSPITALITY OF THE WOMAN'S AUXILIARY. A Member 173

THE FAMILY FIRESIDE 173

PERSONAL MENTION, ETC. 175

THE CHURCH AT WORK [Illustrated] 177
Mr. English Resigns Presidency of Brotherhood of St. Andrew—Guild of All Souls Annual Gathering—Death of Rev. Henry Kingham and of Rev. L. W. Saltonstall—Church Property Burned at Yazoo City, Miss.—Former Congregationalist to be Ordained in St. Louis—Dr. Oberly's Anniversary in Elizabeth, N. J.—Death of Rev. L. T. Minturn.

AD CLERUM.

"Terreno sacerdoti coelestium meditatio, afflictio est; piae exercitationes, toedium; officii recitatio, onus: illas leviter omittit: hoc festinanter et perfunctorie persolvit."—*Quid Auct.*

"Si cor non orat, in vanam lingua laborat."—*Idem.*

"Magnam injuriam Deo facio cum deprecor illum, ut mihi intendat, et ego nec mihi, nec illi intendo."—*S. Aug.*

"Officium debet dici reverentur, quantum ad compositionem corporis; distincte, quantum ad pronuntiationem oris; et devote, quantum ad mentis elevationem."—*Fagn., de cel. Mis.*

"Verborum prolatione non praecipiti, vel inarticulata, sed integra ac certis quibusdam caesuris, et intervallis distincta."—*Syn. Tun., anna* 1582.

"Attente, studiose, rite, pie, religiose divinas laudes concelebrate, et non mente vaga, non vagis oculis, non indecenti corporis statu."—*Conc. Med.*

"Magna animi attentione se ad verba, sententiasque psalmi accomodet, ita ut laudet, gemat, extimescat, sicut psalmorum voces indicant, et quod ore profert, animo primum concipiat."—*S. Car. Bor.*

WE ENTER upon the second half of the Christian Year. On the supernatural Facts set before us, from Advent to Trinity, we are to build a Christ-like character. This will be the supreme proof to those about us of the truth of our Creed.

"Men will fight for their religion, lie for it, steal for it, die for it—anything but live for it." Yet that alone brings men to accept the Faith. Behind the martyr's death must be the saintly life. What will convert America? "Our *holy lives* must win a new world's crown."

The Church begins her teaching as to our everyday duties by lessons on love—for God and our neighbor—as the one necessary motive.

In the Collect for next Sunday we learn that love *for* God is a gift *from* God, that we must ask Him for it. "We can do no good thing," nothing that will "please" Him, in the "keeping of" His "commandments," both "in will and deed," without love.

The Epistle is all of love, and tells us that we must illustrate our love for God in our relations with others. Unless we love what God loves we have no love for Him. And God loves every soul in the wide world.

The Gospel draws back the veil and shows the inevitable, ("a great gulf *fixed*") future of a life, however respectable and refined, in which was no love for God, no love for others. ("Thou *receivedst* thy good things." Love *gives.*)

Where is our Lazarus? †

"AH!" CRIED the once complaining little pearl, as she looked on her many once-envied sisters, so inferior to her in costliness and beauty, "I see now how good it was to be left in solitude; if I had been taken with these, as I repiningly desired to be, I might indeed have been threaded, with many others, for a courtier's arm, but I should not have been raised to glisten on a royal brow."—*"Original Fables," by Mrs. Prosser.*

OLD AGE PENSIONS FOR CLERGY.

THE swift years slip by and are lost to us, and as we grow older, difficulties come to all of us and disaster to some; so that there are always members of the Church who are old and enfeebled, and who, because life for the old is very hard, would take as God's greatest gift to them a dignified and unobtrusive death. The old age of our Bishops, thanks to organic law or, rather, to an organic sense of decency in the Church, is already provided for. Providing for the old age of our laity is a problem too vast for us at present and must be left for succeeding generations, though we look forward to a time when at least those who are "widows indeed" shall be gathered together, as the Apostles gathered them, and used as sick nurses and parish visitors and Bible women, with fair support and active duties.

But the old age of our clergy needs provision now. Any Bishop or elderly rector knows stories, pathetic to the point of heart-break, of old clergymen who have worked all their lives for salaries too small to permit saving, or who have given to the poor the small percentage they might have saved; and who, having been informed by persons young enough to be their grandchildren that they are fossilized old fogies, unable to run a parish on modern lines, have been forced to resign, and face, without means of support, a world which had no use for them. That the complaints are sometimes true and that these clergymen are fossilized does not help the matter at all; for an old clergyman, unacquainted with "modern methods," can be just as hungry if unfed, and just as cold if insufficiently lodged or clad, as can other men. Neither are matters helped by the fact that the crown for slow and living martyrdom endured by such men for Christ's sake, shall come to them in the next world, together with a great and terrible judgment to their assailants. That does not give food or clothing here.

What we need is a great pension fund; not unlike that recently completed "Twentieth Century Fund" of twenty million dollars given by the Methodists to their church; a fund so great that the income from it shall be sufficient to retire every clergyman at the army retiring age of sixty-two years, or as soon thereafter as he applies for it, upon something corresponding to the army "half pay." The number of our clergy is growing, so this fund should be constantly growing also, and in proportion to their number; therefore each clergyman should have something to do with its growth. The diocesan funds do not meet the need in principle, any more than they do in amount; for the good of the service forces a constant change of Diocese upon the clergy. The fund for "Aged and Infirm Clergy, and for Widows and Orphans of Deceased Clergy" is therefore doing well in merging as many of the diocesan funds as possible into itself. But when all are merged, the resultant total will be hardly ten cents on the dollar of what is needed for the aged clergy alone, and a large proportion of that will go and ought to go to the widows and orphans of deceased clergy. It does, however, give the needed nucleus, the official authority (constituted, as it is, by General Convention), and the machinery with which to do the work if only Churchmen will supply the means to set it more adequately into motion. The "Clergyman's Retiring Fund," which constantly adds twelve dollars a year to its capital for each member, and distributes only the interest and no capital, will in fifteen hundred or two thousand years, at the present rate of increase, meet the difficulty completely. In the mean time we might hasten matters a trifle by making it mandatory that the Communion Alms shall be always and everywhere in the rector's control, instead of—as in too many of our country parishes and missionary stations—passing into the hands of the vestry for use in paying the minister's salary; and by ordering, instead of merely permitting, the use of a portion of the Communion Alms to pay the dues of the celebrant for his membership in this society; and by providing that every clergyman shall, instead of may or ought to, bring the subject of the fund for the Aged and Infirm Clergy, Widows, Orphans, etc., before his congregation in a special sermon once a year.

The mass of us ought to keep on agitating this subject until the organizers, the men who do things, take it up. Probably we have in the Church to-day, men of genius, giants in organizing, great leaders of men, men who are able to infuse their own enthusiasm in multitudes, men who, if they became interested in this matter and saw in it a great thing that they could do for God, would take it up and in a few years put such a "Pension Fund" as we have suggested on a successful basis. Perhaps God calls here for a great layman, rather than for workers among the clergy. Z

IF ONE is to judge from the recently published letter of the Secretary of the Joint Committee on the Change of Name of the Church, and from the utterance of a well-known priest of New York, apparently the question as to whether the Church shall correct her legal title, depends on whether she has "*earned* the name Catholic, by so outstripping in zeal . . . . and numbers all the other Christian bodies in the land, . . . that they may fairly be regarded as negligible quantities."

This assumption voices a mistake which appears again and again whenever the discussion of the change of name appears in print, and it is most unfortunate for two reasons: First, because it utterly misrepresents the claims and the temper of mind of those who desire and advocate the change; and second, because it obscures the real issue on which all argument for change depends.

Surely no Churchman of any school pretends for one moment that the small organization of Christians known as "The Protestant Episcopal Church," is to-day in any sense preëminent in charity among other religious bodies, nor does he imply that she "outstrips" or even approaches some of the larger Protestant denominations in devotion or numbers. On the contrary, if the title to the use of the Catholic name depends on preeminence in missionary spirit, size of organization, or generosity of giving, we must admit with shame and sorrow that the Methodists, for example, have far greater right to the title than have we. No school of men in the American Church today feels more acutely the sad oppression of the fact that the Church fails in many ways to live up to her own ideals, and to illustrate to the American people the true breadth and spirit of a real Catholicity, than that school which advocates a change of name.

But be this as it may, we must not forget that the name of the Church is not supposed to indicate her numerical preponderance over other bodies, nor is it the label of her self-esteem, or the thermometric register of her zeal or holiness. It implies nothing whatever one way or the other, as to the personal sanctity or devotion of the members of any Protestant sect.

A name indicates the origin or family classification of a person or an organization. The Church, like an individual man, has a personal identity and character of its own; and its name is given it that it may define its origin, its nature, and its corporate identity among other organizations.

Now that religious body commonly known as the "Protestant Episcopal Church," must be one of two things: either by virtue of its origin, organization, and historic descent, it is identical, though of course not co-extensive, with the Catholic Church of the Lord's creation, the Church of the Catholic creeds we confess, the Church of the great General Councils, and the Church of the Prayer Book we use, or else it is a self-created Protestant sect, founded since the Reformation by the late lamented Henry the VIIIth, of unsavory memory.

Moreover, the criteria of judgment by which the identity of the Church is to be determined, are historic facts, settled centuries ago beyond the power of revision, and open to the investigation of any fair-minded scholar. If this American Church is actually by origin, organization, and descent, a provincial part of the Catholic Church, then why should not her name indicate the fact truthfully and fearlessly to the American people, no matter whether her membership is large or small, no matter whether her missionary devotion and zeal are conspicuous by their absence, or by her good works?

On the other hand, if the Church by virtue of its modern origin is historically a Protestant sect, and if as the years go by she "outstrips" all other Protestant sects, and so absorbs them all that the residuum is a "negligible quantity," and if she exhibits a faultless ideal of charity and zeal, she will nevertheless remain exactly what she was at the start, a Protestant sect. She cannot outgrow her historic identity, or remedy a congenital deficiency. To talk about "earning the name Catholic," is foolish, because names are inherited; not earned. Paul Jones is Paul Jones because his father's name was Jones. He did not begin by being Henry Smith, and then becoming Paul Jones only after he had grown so large that he could whip all the little boys in the neighborhood, or spell them down in the district school.

The only possible question before the Church "at this time," or at any other time, is, Does the present legal title of

the Church harmonize with the Creed name to which every Bishop, Priest, Deacon, and layman is obliged to give his assent, when in the Presence of Almighty God, he makes public confession of his faith? Does the present name in any adequate sense indicate to the man in the street that this Church is other than one of the two hundred Protestant sects by which we are surrounded?

Let us bear in mind that if there is any reason why the official recognition of the Church's historic name "is inexpedient at this time," it is because the Church's own children have made it so, by their failure to grasp its true historic position, and the true breadth of her Catholic spirit; and certainly not because that name implies that Churchmen claim to be superior in personal sanctity or devotion to those Protestant Christians whose enterprise and missionary zeal they would do well to imitate. T.

ON ANOTHER page is printed a communication from our esteemed friend, Mr. Erving Winslow, in which he asks that THE LIVING CHURCH would express disapproval of the introduction of such ceremonial novelties in our churches, as rest for their reason solely on the ground that they are the current use in the Roman communion.

We are largely in sympathy with the view thus expressed by Mr. Winslow. To introduce any ceremonial on the ground solely that it is "Roman," or "Western," is only a fragment more defensible than to object to any ceremonial solely on the ground that it is practised in the Roman communion. Our policy should be neither to make our services deliberately like nor deliberately unlike those of Rome. They ought to be the dignified expression of the worship of American people, who are largely, but not exclusively, of Anglo-Saxon origin; and we welcome the variations according to which different types of services may express the worship of different types of our people. If in such expression of worship, we find that the Latin Church finds similar observances helpful, well and good. It is one more note of unity between Christian people. But if we find one form helpful while the Latins practise another, there is not the slightest reason why we should adopt or adapt the Latin practice. It is worse than foolish for us slavishly to copy that use.

But notwithstanding this, it must be apparent that Catholic ceremonial rightly developed, on the lines of antiquity, will sustain a family relationship to Roman ceremonial; and in the desire not to be Roman we must be careful not superciliously to assume that all things Roman are necessarily unfit for our own use. It is quite as possible to make the American Church too exclusively English as too closely Roman. A condition in which, as the Bishop of Minnesota stated last week in his address, more than one-half his candidates confirmed are of German or of Scandinavian extraction, must force upon us the unwisdom of insisting that English law and customs must necessarily be reproduced by a Church in America that must ultimately be as cosmopolitan as are the American people. We must not hastily condemn that which has been found helpful to great bodies of Christian people. We must develop in America, not an English Church any more than one distinctively Roman, but an *American* Catholic Church.

We hope, with Mr. Winslow, that when the projected suggestive use now understood to be in process of compilation by the authority of the Clerical Union for the Maintenance and Defense of Catholic Principles, is published, it may be found sufficiently consonant with our needs, so that it may commonly be accepted—not universally for entire practice, but as the goal for general approximation—by all those who would model their forms of worship upon Catholic lines. Until the time that that suggestive use may be ready for publication, we should deprecate the re-opening of the Ritual controversy. There are abuses among us in ceremonial practice, and there are prevalent certain Roman forms that do not commend themselves to us as adapted to the use of American Churchmen; but these will, for the most part, die out with time and with the greater knowledge of ancient Catholic usage, and the increasing desire for unity of action, which have undoubtedly succeeded to the earlier days when every "Ritualist" did that which seemed wise in his own eyes—and frequently seemed very unwise to unprejudiced onlookers.

THERE has been a fine tone to the several national religious bodies now in session. One admires the magnificent plea of President Patton, and others like him, who put principle above all considerations of unity; but one must also thank God that principle and the tentative action toward Presbyterian unity were not found incompatible by the General Assembly. All the disunity in Christendom is discreditable; but the separate existence of the several bodies of Presbyterians, whose differences ought never to have proven insurmountable obstacles to union, is particularly so. All honor to those noble Christians who now see this to be so, and are doing what lies within their power to right the wrong.

On the subject of marriage and divorce, we observe, in each of these national religious bodies now in session, a distinctly higher tone. We cannot expect that the Churchman's ideal of Holy Matrimony as a sacrament, indissoluble except by death, can be attained by those whose theological systems compel them to take a lower ground; but it is hopeful that the seriousness of present conditions is now generally perceived.

We view it as only inevitable that the Presbyterian General Assembly should have refused to accept the comity proposed by the "Inter-Church" agreement, according to which ministers of any denomination should refuse to marry those who would be unmarriageable by the rules of the denomination with which they are connected. We were too anxious to have higher standards prevail to be ready to criticise the "Inter-Church" scheme, but it was obvious that, well intended as it was, such an arrangement is entirely impracticable. "Inter-Church" agreements are delicate instruments at best; but we have had no desire to dwell upon that delicacy in the face of the earnest desire shown by the recent declaration to raise the popular standards in the question of marriage.

We are thankful that the several denominations are awakening to the stern necessity of more uncompromising treatment of the evil; but the Church's ideal must be far higher than the ideals which we have been able to discover among other Christian people in general. Nothing less than an absolute prohibition of re-marriage after divorce will satisfy that ideal.

Thank God, the Church is rapidly coming to perceive this truth.

THE *Church Chronicle,* representing the Church in South Africa, quotes the editorial words which appeared recently in THE LIVING CHURCH with regard to the "notorious apathy" of Church people with regard to the literature of the Church, and observes: "We might take over *en bloc* this article from THE LIVING CHURCH, for as far as our Church is concerned it accurately describes the state of things amongst us in South Africa." Considering, then, the very unfortunate consequences of this neglect, as seen in the wholly uninformed condition of our people respecting the Church, and the facility with which they stray away from the Church into various sects and cults that are preached with plausible language, *The Church Chronicle* continues:

"This state of things is the more lamentable because such excellent publications are to be had, at trifling cost, written simply and brightly, with the one aim of teaching what everyone should know.

"An outlay of three pounds would provide the following books, which would form a good beginning of a household library of religious books:

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"6. *Dictionary of the Church of England.*
"7. *Turning Points of General Church History.*
"8. Lane's *Illustrated Notes of English Church History.*
"9. *Turning Points of English Church History.*
"10. *Faith of the Gospel* (Canon Mason).
"11. *Practical Religion* (Rev. Vernon Staley).
"12. *Natural Religion* (Rev. Vernon Staley).

"The mere possession of such books would be a gain, for they would be at hand to refer to, as occasions cropped up, but careful and diligent reading would store the mind with sound religious knowledge, and give the moral and mental equipment which Church people greatly need. It goes without saying that the list might reasonably be made longer, especially in the direction of such books as the *Imitation of Christ,* Law's *Serious Call,* etc., but anyone who made the beginning we suggest, and was resolute in careful study, would of himself soon add to it and would have gained sufficient knowledge to choose valuable additions.

"THE LIVING CHURCH urges the clergy to take a leaf out of the Methodist Minister's book and to try to circulate Church liter-

ature. We think that the clergy make a great mistake in supposing that to do this they must, out of their slender incomes, pay the cost of the books and give them to their people. This is by no means the case. A right-minded parishioner will be grateful for the pastoral advice which gives him good counsel as to the books he should buy, and a clergyman without loss of his people's esteem may offer to supply them with books, and receive payment for them, so long as it is known that he does this as a work of piety, and without personal gain."

WE LEARN with the greatest regret of the resignation from the presidency of the Brotherhood of St. Andrew, of Mr. H. D. W. English, by reason of ill health. Mr. English's administration of the presidency has, perhaps, been the most useful of any that has been had in the Brotherhood history. Indeed it is not too much to say that the present administration—which includes the indefatigable secretaries as an important element—has changed the Brotherhood from a decaying into a revived power in the Church. It cannot be denied that three or five years ago, the Brotherhood had become dormant in many places where it had formerly been strong. Many felt that it had become a spent force. It was inevitable that the transition from the period of foundation to the period of settled permanence should be attended by changes which might easily have disrupted, or, still more easily, have led to the slow decay of stagnation, which most Church organizations have undergone after the first bloom of their youth is past. That the Brotherhood is to-day a spiritual power in the Church is unquestioned. In nearly every city it has trained up a body of laymen, not always large, to be ready and desirous to do Church work, and to do it in the spiritual power that comes from prayer and the Holy Eucharist. Corporate communions at an early hour, after devotional preparation on a preceding evening, have become a matter of course to Brotherhood men in all our cities, even where early communions are not always the local custom. For this revival both of spirituality and of active work, Mr. English and his associates in the Pittsburgh office are, under God, very largely responsible.

We earnestly trust that Mr. English's physical condition may speedily improve, and that at no far distant period he may be able to resume his present position of usefulness to the Church.

THE national Federation of Woman's Clubs splendidly rebuked the evil of re-marriage after divorce, last week, if press reports are to be believed. The Federation, in session at St. Louis, had resolved that the title of Honorary President should be bestowed upon any woman who had twice served as president of the organization. Just two women would thus have been honored, one of whom was Mrs. Ellen M. Henrotin of Chicago. No sooner was the vote announced, than Mrs. Henrotin moved that it be rescinded, for the reason that the other woman who would thus be honored had recently, it is alleged, been divorced and two weeks later had been re-married. We quote further from the report in the Milwaukee *Free Press:*

"Mrs. Henrotin said that to rescind the rule meant the loss of this title to herself, but she averred that she was glad to make the sacrifice to accomplish the end in view. The federation supported Mrs. Henrotin and the rule was rescinded by unanimous vote of the assembly."

That "unanimous vote" of a representative gathering of cultured and intelligent women was a magnificent stand for pure morals. The women's clubs, local as well as federated, could do an enormous service toward recovery from our national blight of easy divorce and easy re-marriage, by refusing to elect, or by making ineligible to membership, any woman who has been re-married after being divorced. The force of a sound conviction on the part of enlightened women of affairs, might well be directed toward the cure of this social crime.

We earnestly hope that the influence of Christian women will be given in the interest of pure morals in this crisis of American social life.

THE following explanation, which we have clipped from the *Occasional Papers of St. Augustine's College,* Canterbury, will explain why THE LIVING CHURCH has not within the past few weeks been favored with the promised letter from the Orient from the pen of the Rev. Dr. Dowling, the very acceptable representative of the English Church at Jerusalem:

"Many friends will be sorry to hear of Dr. Dowling's accident, but we trust that he is now quite his old self again. His last letter bears date March 10th. 'Your card of January 28th has, alas! remained unanswered far too long. The fact is up to Ash Wednesday I was too ill to attend to private correspondence, having fallen down the lime-rock steps leading to the cave in the Church of the Nativity, Bethlehem. But, thank God! directly Lent commenced I revived, and I have been able to face Lenten work without difficulty.' He enclosed a card of services of St. George's Collegiate Church, which contains the following note—an arrangement which we should like to see imitated in other places: 'Any Clergyman (Visitor) who desires to celebrate the Holy Eucharist during his stay in Jerusalem, can have opportunity to do so on application to Canon Dowling, if he can answer for three communicants.'"

THE loss of the church and the rectory of Trinity parish, in the serious fire that devastated Yazoo City, Miss., last week, presents a case in which the assistance of Churchmen outside the community and Diocese might well be given. Where a community is so stricken that the power of the people to repair a loss is crippled, the Church is especially powerless. Yazoo City is not a place of large wealth, and the fire that destroyed so large a part of its possessions has made it impossible for the people of the Church to rebuild. The rector has lost everything; his people are, in many cases homeless, in most cases crippled financially; the church and rectory are destroyed. Will not some embrace the opportunity to show their sympathy in a practical manner?

The rector is the Rev. Albert Martin, and his address, Yazoo City, Miss. Under the diocesan head of Mississippi the news of the loss to the Church is more fully stated.

PROTESTANT EPISCOPALIANS are not the only ones who are represented by the intelligent reporters of the secular press as guilty of achievements at least remarkable in their originality. The following item from the Grand Forks (N. D.) *Herald* seems to refer to our Roman friends, and suggests the question whether the "horrible enormities" of the Pope have taken a new form in this country:

"EPISCOPAL DIGNITY—Rev. Father Connaty reached home yesterday from Richardton, where he preached the sermon conferring episcopal dignity on Rt. Rev. Vincent W. H. Wehrle. There was a large number of ecclesiasticals present from all parts of the country."

ANSWERS TO CORRESPONDENTS.

C CLEF.—The word *infinite* should be pronounced in singing, as in reading, in the *Te Deum* and elsewhere, *in-fi-nit;* there is no authority for a long *i* in the last syllable.

A CATHOLIC.—The chasuble is the appropriate vestment for the celebrant at the Holy Eucharist, and the cope for solemn processions and for certain other dignified functions.

F. E. L.—(1) Gladstone's *The State in its Relations with the Church* was published in 1839 and his *Church Principles* in 1840, both by Murray, London. Both are out of print, but may sometimes be found in second-hand catalogues.

(2) We cannot verify the quotation.

M. M. L. E.—The super-frontal (sometimes also termed the frontlet), should be of heavy material or of silk rather than of lace.

IT HAS been asserted that "the cardinal elements of national greatness are robust character, independent personality, and sincere religiousness." May not the same be said of individuals? Noble character is the supreme good. What avails the perfectly developed physical frame, the strength and suppleness of the athlete, or the most delightful vision of female grace, without high character? Without it, the athlete is but a dexterous and sagacious biped; a little more sagacious than certain quadrumanous mammals, but not quite so dexterous; without it, the charming woman is but a slave "in the incredible holds and webs of silliness, millinery, and every kind of dyspeptic depletion." Without character, even earthly knowledge is a vain possession in view of the highest ends of life, is only a phantasm of the brain, a fugitive mirage, whose illusive, tropical gardens turn to dry sand. Without it, material prosperity is the soul's deadly snare. Sow in the morning, therefore, the seed of lofty Christian character. Begin to sow it in repentance toward God and faith in our Lord Jesus Christ, which are the seeds of the new life in the soul. Abandonment of sin, heart trust in Him who loved us and gave Himself for us, and devotion to His blessed Person—these constitute the only basis of the noblest manhood and womanhood. Then you must go on sowing other seeds that produce many-sided character in ever delightful forms. Prayer, humility, courage, self-control, and kindness, are precious seeds. Scatter them with no miserly hand. For he that "soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap bountifully."—*R. Corlett Cowell.*

ENGLISH CONVOCATIONS IN SESSION

Consider Especially the Subject of the Representative Church Council and the Athanasian Creed

MAGNIFICENT CELEBRATION OF THE SEE OF LONDON

New Conventual Church at Cowley.

The Living Church News Bureau,
London, May 17, 1904.

BOTH Houses of the Convocations of Canterbury and York have been holding, during the past fortnight, their May group of sessions for the despatch of business. A considerable number of important subjects were down for discussion, but those that overshadowed all others in the debates were the proposed Representative Church Council and, alas! the proposed silencing of the Athanasian Creed; while as to the resolutions passed by the Upper House of both Provinces concerning that historic Symbol (called in the Prayer Book as neither of the other two Creeds are called, the "Confession of our Christian Faith"). I have no hesitation in saying that they not only directly tend to make us more distrustful than ever of those of our ecclesiastical rulers who voted for them, but also practically a standing menace to the Faith of Christ and His Holy Catholic Church here in England.

Let us first consider the proceedings of the Southern Convocation. In the Upper House, the Bishop of Salisbury brought forward the question of the relation of the proposed R. C. C. to Convocation. He said he found it difficult to get up any amount of enthusiasm in regard to the Council; and, though there were but few active opponents of the scheme, there were "a large number of half-hearted supporters who were waiting to see the trend of public opinion before deciding their own action on the matter." What he proposed was that the Council should become a sort of "grand committee" to the two Convocations sitting together. He concluded by moving: "That, in view of the prospective session of the Representative Church Council in July next, it is expedient to make provision for the establishment of a definite relation between the Council and the Convocations of Canterbury and York." This, seconded by the Bishop of Ely, was carried.

The Bishop of Salisbury then moved: "That, in the opinion of this House, the simplest method of establishing such a relation would be that the two Convocations should sit together, as the constituent parts of a National Synod (see for the name, Canon 139 of 1604) after the meeting of the Council, and in the latter part of the same week, for the purpose of considering whether any resolutions of the Council should be made Acts of such a Synod." A long discussion ensued, during which the Bishop of London said he had discovered a wide distrust of the Council, and thought it was wise that they should not "hurry in the matter." His Grace the President, in summing up, quite admitted that the process in which they were engaged was a "tentative" one; and thought they had better proceed "step by step" than to try to "burst into life full grown." The Bishop of Salisbury, in reply, said he would like to omit all the words after "together" to the word "week," and substitute the words "as soon as may be convenient after each meeting of the Council." The resolution, as thus altered, was then carried.

The following *addendum* to this second resolution, moved by the Bishop of Oxford, was agreed to: "In such joint session the several Houses of Convocation would retain their right of voting separately." A further resolution of the Bishop of Salisbury's was also adopted in the following form: "That this House hereby declares its willingness so to sit, and respectfully requests his Grace the President, if he approve of the proposal, to take such steps as may be needed for the purpose of arranging for such a joint session, in consultation with the President of the Northern Convocation, if it be found possible to hold it."

In the Lower House, the Bishop Suffragan of Colchester (Diocese of St. Albans) brought up the report of his committee on the subject of the R. C. C., and moved a series of resolutions. The first, welcoming the formation of the Council, was adopted almost *instanter*. The first section of the second resolution, being the same in substance as resolution 1, already adopted by the Upper House, was readily accepted by this House. A short discussion followed, on the moving of the second section of the resolution—substantially the same as resolution 2 of the Upper House—during which Canon Worlledge (Truro) said that the principal precedent relied upon for the Convocations resolving to sit together was that of the year 1660-61, when they met for the last revision of the Prayer Book. This part of the resolution was carried. Then followed in succession the adoption of the following:—the rider to the second section of said resolution, which ran in the words of the *addendum* to resolution 2 of the Upper House; the third section of the resolution, substantially the same in effect as resolution 3 of the Upper House; and the preamble to the whole of this resolution, stating that the relation of the Council to the ancient Convocation should be clearly defined. A further resolution of the Bishop of Colchester's was anent the lay franchise, *re* the proposed Council; and in his remarks thereon the Bishop regaled the House, as we here see, with really a delicious bit of sarcasm. It seemed to have been decided last July, he said, "that a man's great qualification for having the initial franchise should be that he was a rate-payer, and the second qualification, that if not a rate-payer, he ought to be, at all events, a communicant." The Bishop's resolution was to the effect of getting rid of the vestry qualification—and thus of the rate-payer—by establishing either (1) the communicant test, or (2), at all events, the Confirmation test. The question of the woman franchise being raised by certain words in the resolution, a discussion followed thereon, an amendment of the Dean of Canterbury's, seconded by Bishop Webb (Dean of Salisbury), during which the former Dean, who made the principal speech, did not at all conceal his deep-seated aversion to the admission of women. Ultimately, however, the House resolved to adjourn the debate on the whole question of the lay franchise until after the meeting in July next of the R. C. C.

We will now go again to the Upper House to attend the extraordinary proceedings that took place there in reference to the Athanasian Creed. The alarmist proposal was raised by the Bishop of Bristol, who moved: "That authority be sought for omitting from the Book of Common Prayer the words *Quicunque Vult*, and verses 1, 2, 28, 29, 42, and some of the early words of verses 3 and 30 of the 'Confession of our Christian Faith, commonly called The Creed of Saint Athanasius.'" The Bishop of Litchfield seconded. The Bishop of Worcester then moved a very insidious amendment, insidious alone for the way allusion was made to the Athanasian Creed—just as though the *Quicunque Vult* were not as much of a Creed in the Church of England as either the Apostles 'or Nicene. It opened with a declaration that this House is resolved to maintain unimpaired the Catholic Faith in the Holy Trinity and in the Incarnation, "as contained in the Apostles' and Nicene Creeds and in the *Quicunque Vult*"; but at the same time "believing that the present manner of reciting the *Quicunque Vult* in public worship does more harm than good to the cause of the Faith, owing especially to the phraseology of the minatory clauses, this House requests his Grace the President to appoint a committee to consider in what way the *Quicuque Vult* may be retained as an authoritative theological document, while the present manner of reciting it in the course of Morning Prayer on the great festivals is abandoned or altered." The Bishop of Worcester looked at it from the point of view of "well-to-do and educated people," and he had not the least doubt that the requirement to recite the Athanasian Creed caused "very widespread scandal" in their minds. When his lordship had sat down some little time elapsed before anyone seconded the amendment, but finally the Bishop of Ely did so. The Bishop of Salisbury then gave notice of an amendment to the principal effect that the present is not an opportune time for the consideration of this matter. The Bishop of Oxford, who proposed to second his brother of Salisbury's amendment, expressed a feeling of growing strength that they might be "incurring a very serious disaster if they were now to carry any such measure as was proposed." The Bishop of Gloucester supported the latter amendment in its general principle. The Bishop of St. Albans proposed a modification of the original amendment, which the Bishop of Worcester expressed his willingness to accept. The Bishop of Exeter, though almost yielding himself to the "extremely persuasive speech" of the Bishop of Oxford, seconded the Bishop of St. Albans' proposal. The Bishop of Norwich supported the Bishop of Salisbury's side, and said he was deeply impressed with "the great danger which they would run in meddling with such a contentious matter involving doctrine so dear to them." The Bishop of London, though he believed there was a great danger of misunderstanding the Athanasian Creed, felt that the strain of anxiety which was felt in the country in regard to what had been said concerning the Virgin Birth of our Lord was "getting very near the breaking point," and he was not at all certain as to what would happen

"if, on the top of this, it got abroad in the Church at large that the Upper House of Convocation had thrown over the Athanasian Creed." The only course, therefore, he could adopt was to vote for the Bishop of Salisbury's amendment. At this juncture the Bishop of Bristol said that he and the Bishop of Litchfield would gladly accept the proposed modification of the original amendment. His Grace the President, before proceeding to put the Bishop of Salisbury's amendment to the vote, said he should be "stultifying everything that I have said and done in this particular matter from the time of my ordination onwards if I did not give my vote in favor of the resolution [Bishop of St. Albans] and against the amendment." When his Most Rev. lordship had finished his speech a show of hands on the amendment was taken and 9 votes were given in favor of it and the same number against it. His Grace the President called attention to the fact that but for the then temporary absence of the Bishop of Bristol from the House through slight indisposition, there would have been a clear majority against the amendment. He would, therefore, give his casting vote in the negative, and the amendment was rejected.

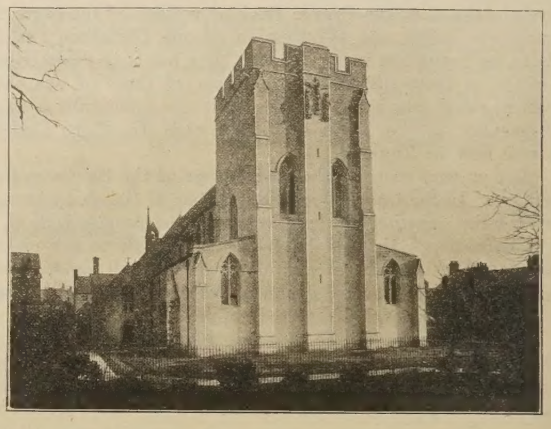
The motion submitted was the same in form as the original amendment to and inclusion of the words "public worship," and then ran as follows: "Is open to serious objection, especially on the ground of the phraseology of the minatory clauses, this House respectfully requests his Grace the President to appoint a committee to consider in what way the present use of the *Quicunque Vult* may be modified, the document itself being retained in the formularies of the Church as an authoritative statement of the Church's Faith." The motion was carried by 9 to 8, the President's promised vote in its favor not being required. There were five absentees amongst the Provincial Bishops from this group of sessions—Winchester, St. Asaph, Chichester, Rochester, and Truro.

In the North, at the recent group of sessions, of Convocation the anti-Athanasian Creed agitation was even more *en evidence* than in the South, for there it was in both Houses. In the Upper House, the Bishop of Chester moved the adoption of a report on the Creed. Their conclusion, on the whole, was in favor of making the recitation of the Creed optional! The Bishop of Sodor and Man seconded. The Bishop of Newcastle (Dr. Lloyd), who verily spoke out in the spirit of blessed Athanasius himself, said that the Athanasian Creed was the only Creed we had that did actually affirm that the truth in it was "a matter of life and death." At the present, men who held high position in the Church were "denying exactly the doctrine that led to the formation of the Nicene and Athanasian Creeds." The Bishop of Manchester was certain that the Creed "caused infinite distress to many of the most faithful of the laity," while he would "say nothing of the objections which it put into the hands of unbelievers." Although he agreed that it was very urgent that something should be done, he could not favor the proposal to make the use of the Creed optional. He proposed an amendment desiring that steps may be taken, as soon as possible, by the Convocations of both Provinces to "restore it [the Creed] to its more ancient use as a document for the instruction of the faithful." The Bishop of Wakefield seconded. The mover and seconder of the report having accepted the Bishop of Manchester's proposal, the same was carried, the only dissentient being the Bishop of Newcastle. *En passant,* how is it possible to "restore" the *Quicunque Vult* to a use that never had any existence in its history? For from the very beginning its use has been distinctively that of a battle Creed for the Catholic Church—at least in the whole ancient part thereof in the West.

In the Lower House, the principal business was also in reference to the Athanasian Creed. A long and animated debate arose on a motion of Canon MacColl's (Ripon) earnestly deprecating any proposals for omitting the warning clauses in the Creed, or for altering the rubric which prescribes the use of the Formulary. In answering one of the objections urged that the Creed occupied in the Church of England a position *sui generis* in Christendom, the Canon pointed out that in the Latin communion it was by abuse simply that the Office of Prime—when the Creed occurs—had ceased to be a congregational service. In the Eastern Churches the Creed held a position of equal authority, and it was there recited when the laity were present. He had himself heard it in Greece. The Dean of Chester seconded, and the motion was supported with speeches by the Prolocutor, Archdeacon Hutchins, the Rev. Chancellor Temple, and the Rev. C. N. Gray (son of the great Bishop of that name), while spoken against by Canons Lambert and Ivens, and the Archdeacon of Durham. The Archdeacon of Auckland moved as an amendment, to leave out for the present the words "or for altering the Rubric which prescribes the use of the Formulary." The Dean of Manchester seconded, and the amendment was finally carried by 21 votes against 16. The original resolution being now divided, the first part was about to be further discussed, when Canon Norris moved the previous question—though somewhat reluctantly, because of the danger of its being misunderstood outside. This was carried by 34 votes against 16.

LONDON DIOCESAN ANNIVERSARY.

The opening service in commemoration of the 1300th anniversary of the consecration of the first of the new line of Bishops of London—Mellitus—by St. Augustine in year of our Lord 604, was held at St. Paul's last Thursday week, at 8 P. M., the Cathedral being crowded to overflowing. Preceding the shortened form of Evensong, the Litany was sung processionally



S.S.J.E. CONVENTUAL CHURCH, COWLEY, OXFORD.
[VIEW FROM TOWER ELEVATION.]

as a separate act of worship. The procession, when moving from before the High Altar, consisted of the singing men and boys, headed by the cross-bearer, followed by between 700 and 800 of the clergy of the Diocese, and the Bishop, vested in cope and mitre, with his supporters, the Archdeacon of London and Canon Newbolt, also in copes. When that portion of the procession including the prebendaries reached the Chapel of the Consistory (at the west end of the south nave-aisle), the Bishops of Bangor, Bath and Wells, Ely, Hereford, Lichfield, Lincoln, Oxford, Peterborough, St. David's, Gogdon, Barking, and Bishops Barry, Montgomery, and Webb, fell into line between the beneficed clergy and the prebendaries, preceded by a cross-bearer; while when the Bishop of London reached the chapel, the Primate, in scarlet Convocation robes, with train-bearer, preceded by his own cross-bearer, took his place at the end of the procession. This processional function occupied exactly half an hour. The *Magnificat* with antiphon to a setting by Sir George Martin, was sung to Sir John Stainer's music in A. After an anthem (Bach's, "The Lamb that was slain") the Bishop of London preached a sermon from St. Mark x. 27, while afterwards the *Te Deum* (Sir G. Martin's setting) was sung before the altar. On the following Sunday the anniversary was further commemorated at the Cathedral, with a sung Eucharist, and also at all the parish churches in the Diocese.

AN AUSTRALIAN APPOINTMENT.

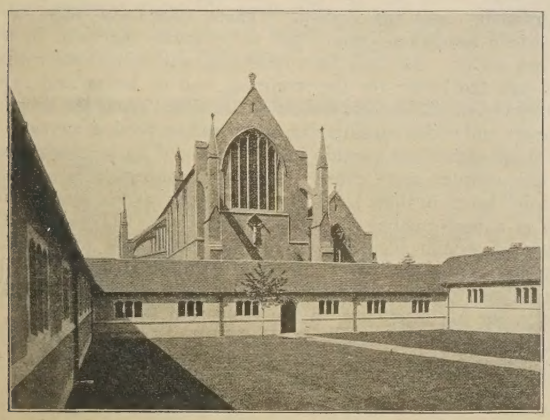
The Archbishop of Canterbury, in the exercise of his delegated authority, has appointed the Rev. S. Clair Donaldson, rector of Hornsey, N., to the Bishopric of Brisbane, in succession to the late Dr. Webber. Rev. Mr. Donaldson graduated with brilliant distinction from Trinity College, Cambridge, and four years later, while Domestic Chaplain to the then Primate, was admitted to priest's orders. He afterwards did good work as priest in charge of the Eton mission at Hackney Wick, was the first vicar of St. Mary's, Eton, from 1893 to 1900, becoming rector of Hornsey in the succeeding year. The *Times speaks* of him as a man in the prime of life, a well-read scholar, with no small powers of personal attraction. The Australian episcopate (it says) is going through changes which will tend to give greater prominence to the See of Brisbane, and this makes the present choice the more fortunate for all concerned.

WILL VISIT THE UNITED STATES.

The Dean of Peterborough, the Very Rev. W. H. Barlow, D.D., has left England for Boston, Massachusetts, whence he goes on a tour in Canada, and returning in about two months' time.

COWLEY FESTIVAL DAY.

The Society and congregation of the conventional church of St. John the Evangelist, Cowley St. John, Oxford, began on Thursday last (at 5:30 P. M.) to keep their patronal festival —"St. John E. *ante Port. Lat.*" as the feast is entitled in the Prayer Book calendar. As the dedication festival of the church falls on Ascension day, it will be transferred to the octave day of the patronal festival. The preacher on the first day of the



S.S.J.E. CONVENTUAL CHURCH, COWLEY, OXFORD.
[VIEW SHOWING CLOISTERS WITH CHURCH.]

festival was Father Benson; on Sunday morning the Archdeacon of Oxford, and in the evening Dr. Bigg, Regius Professor of Ecclesiastical History in the University; on Ascension day the preacher will be Father Page, Superior-General of the Society, and on the following day the Rev. W. Scott, vicar of Cowley St. John. The accompanying new views of the exterior of the Fathers' church will doubtless afford considerable pleasure to your readers. J. G. HALL.

SOME SAID: "IT IS A DREAM"; AND SOME: "A VISION."

'Twas early spring; the night far spent, I stood
Within a cavern, rock-hewn, wide and deep,
One of a group of watchers for the dawn;
A brooding silence like a mantle clung
Round each expectant one. Through the deep gloom
My gaze then fastened on a lovely Child
Within a manger laid, encircled by
A light, which brighter grew, until He shone
The centre of a sun, from which there streamed
A glory too intense for human eyes.
An angel, tall, majestic, by my side,
His wings outspread and glistening as the snow
New fallen 'neath a winter moon, then spake
In accents sweeter far than silver bells:
"Oh, child of earth, dost thou believe that He
Whom now thou dost behold, the Light of Light,
Conceivèd of the Holy Ghost, was born
Of virgin pure?" "With all my heart," I cried.
Around my brow the angel drew a band
Of shining gold, the clasp between my eyes
The symbol of our faith, and cavern there
The body of our Lord.—The morning dawned
'Mid nature's sighs and tears; peace filled the room,
O'er my awakened soul sweet harmonies
Did sweep as though ten thousand voices sang
An anthem all divine; the lamp of faith
Burned now a steady flame.
Oh, wondrous truth,
That He who came in great humility
Was God of God from all eternity!

FLORENCE TICKNOR.

YOU KNOW that a little thought and a little kindness are often worth more than a great deal of money. This charity of thought is not merely to be exercised toward the poor; it is to be exercised toward all men.—*John Ruskin.*

HIS EYES were bright with intelligence and trained powers of observation; and they were beautiful with kindliness, and with the well-bred habit of giving complete attention to other people and their affairs when he talked with them.—*Juliana H. Ewing.*

FRANCE VERSUS THE PAPACY

The Strained Relations Grow Worse

A COMMON TEXT OF PLAINSONG CHANT TO BE OFFICIALLY SET FORTH

Abbe Loisy Recedes but does not Recede

THE DOUAI COMMUNITY REMOVES TO ENGLAND

The Orthodox Archbishopric of Cyprus.

The Living Church News Bureau,
Paris, May 15, 1904.

PARIS, May 15, 1904.

A SUBJECT which has naturally occupied a good deal of the attention of France and Italy apropos of President Loubet's visit to Rome, has been the question of the attitude taken by the Pope regarding any acknowledgment of the presence of the head of the French Republic in the capital. A note has been addressed to the French Government on the subject by the Vatican Secretary of State, Cardinal Merry del Val. It has been refused: which amounts to saying that it is not intended to discuss the matter. I gather that a similar note has been addressed to the other Powers, stating the general grounds on which difficulties would arise in any analogous case, grounded on the fact held in theory that the Vatican is still "*the* Palace of Rome," and the Papal States, of which the Pope is the legitimate sovereign.

This "fiction," as the world would call it, the Popes have never renounced. The other Powers have had the simple civility to acknowledge the note. The whole matter, of course, is put in very different coloring by the parties in contention, each speaking according to its own bias. It seems, however, that the present Pontiff is in no way disposed to depart from the policy and attitude of his predecessors. It will be recollected that the large sum offered as "Indemnification" long ago, when secular Italy took possession of Holy Rome, has always been left untouched by the Vatican. It has indeed, I believe, been applied by the Italian State to other purposes. I am not sure whether it was not used for the cleansing and draining of the Campagna. But in any case, the Vatican never accepted the offer.

The same spirit of passive resistance remains, whether for good or evil, in the cousels of the Vatican, still.

Even, say the French organs, the Demonstration (which was considered as intended against the Papacy to an extent by the visit) has not satisfied those who inspired it. Neither Freemasons, nor anti-clerics, nor Garibaldians were allowed to say or do all they would. Republicans were dispersed by soldiers, when on the King's visit to M. Loubet, they assembled to shout *"Vive la République!"* before the French Embassy.

Before, or afterwards, concludes the *Semaine Religieuse,* the question of the independence of the Pope remains *posée, in statu quo,* and the Holy See comes out of the trial fortified and greater, having given an example to all of "inflexible faithfulness" to its principles.

A new *"motu proprio"* has been put out at Rome, which may be supposed to clinch the matter regarding the Pope's wishes in Gregorian Music in churches. He declares his intention of causing to be brought out (printed by the Vatican press) a publication which shall serve as a type for religious and Church Music; in a word, a common text. This is to be a guide to all the Churches of the Roman Rite. The Church song is to be restored as much as possible to its purest and primitive form.

The Benedictins, as the Order that has most systematically fought the battle for Orthodox Church Music, will be charged with the establishment of the text. If, through M. Loubet, Pope Pio X. has felt constrained to say things little palatable to some of the French nation, he balances this by associating with himself the Solesmes French Benedictins, as the fittest coadjutors in this stringent work of Church Reform.

He concludes the injunction: "We hope to restore to the Church the unity of its traditional Song (Chant), satisfying at the same time the necessities of Science, Art, and the dignity of Worship."

A mixed commission, drawn from among Italian, French, German, Spanish, English, and Belgian ecclesiastics and experts, will have the management of this decided effort in the right direction.

It is curious that in England a petition to the Pope is in

circulation (I believe the *Tablet*, R. C. organ, is principally responsible for it), asking for some delay as far as Great Britain is concerned in bringing into operation the injunctions put out in this *"motu proprio."* I suppose it is national that an Englishman must always object to something. In the Roman Catholic Cathedral at Westminster, however, all the music is within the limits prescribed by the Pope, and when the choir is sufficiently strong, for the building requires nearly as many voices as does St. Peter's to create an effect, the singing is worthy as well as fine.

The Abbé Loisy question seems somewhat in abeyance. He has ceased his conferences in Paris, and undertaken not to publish more books on the vexed question, for some years to come. But he adheres to his right to criticize: at least, will not admit any wrong in so doing, while wishing to be considered a faithful son of the Church.

In spite of the attempt—more ingenious than convincing—to represent these proceedings as voluntary acts of sincere deference, not due to any "formal exaction" by the Roman authorities, plain people will still regard them as a sacrifice of the intellect on the part of the Abbé Loisy, and as his successful extinction as a critic by the Vatican, at the instance of certain members of the French episcopate.

Here is his own statement of the position of things as he holds them to be:

"I hold that I must show respect for this act of an authority which I believe necessary for the maintenance of Christian truth in the world. But this respect does not impair that which I owe to truth itself. Catholic I was, Catholic I remain; critic I was, critic I remain. With the best will in the world, I cannot read the Bible without my experience as an historian showing it to me under a different light from that in which it appears to the majority of theologians." He knew that his opinions were imperfect and even erroneous—he corrected them every day. But he could only correct them in the order of history by the progress of his researches. "I have not interrupted my critical work on the Gospels and I do not mean to. My commentary on John is published. I am now finishing my commentary on the Synoptics. . . . Those who thought the Church in danger now think it saved. Let us not envy them this consolation. In reality nothing is changed in the situation of Catholicism; there are only five books more on the Index. What is good in these books will not be lost for any one, and some of the very men who have been opposing me are quite ready to make use of it."

It is only too well known, I dare say, by your readers, that the Congregational Law has continued, and is continuing, to strike various bodies of Religious Societies. This blow has fallen hardly on most of the communities, but perhaps more severely on the Benedictin Order than on the rest, as their possessions at Solesmes and at Douai were considerable. I have before given some account of the establishment at Apulducumbe in the Isle of Wight, where the Solesmes monks are settled, and have made themselves, for the time, happy and contented.

The *religieux* from Douai have fixed their *pied-à-terre* also in England. Their abode is not far from Portsmouth, in the Roman Catholic Diocese of Portsmouth. Mgr. J. B. Cahill, the Roman Catholic Bishop, has in fact placed at their disposal his diocesan college of Woolhampton, and the grounds around it.

This *"Abbaye,"* which will have the name, for the future, of Douai Abbey, is situated in one of the healthiest spots of Berkshire, and occupies an elevated position on the chain of hills which border the valley of the Kennet.

EASTERN CHURCH.

Some interesting interviews have been taking place between the representatives of Bishop Blyth and the Greek authorities, regarding the vacant Archbishopric of Cyprus. Photius, the Orthodox Greek Patriarch of Alexandria, had lately suggested to the Anglican Bishop in Jerusalem that he would be willing to visit Cyprus and consecrate an Archimandrite in that island, provided the Cypriote Synod approved of this action. According to this arrangement a vacant see would be filled, and thus from three diocesan Bishops one of their number might be created Archbishop. At present this proposition, made through Bishop Blyth to the Bishops of Caryes and Kyrenia, has failed to solve the deadlock. The Patriarch stated that the ecclesiastical authorities of Cyprus now request the Ecumenical Patriarch of Constantinople and the Patriarchs of Alexandria and Jerusalem to send one delegate to Nicosia from each of these Patriarchates, in order to be present at the election of the Archbishop. This suggestion is likely to be complied with.

George Washington.

CATHEDRAL WORK IN NEW YORK

The Bishop Commends the Work of the Choir School

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau,
New York, May 30, 1904.

THE Cathedral Choir School closed its educational year by the celebration of Prize Day, Friday afternoon of last week. The exercises were held in the Cathedral House, Bishop Potter conferring the prizes and making the address. The Bishop referred to the fact that the choir boys are trained in military tactics, saying that it seemed to some inconsistent that Cathedral boys should have military training. "This is a mistaken impression," said the Bishop. "Those who fully understand American conditions cannot fail to recognize the value of the citizen soldier. All their lives these boys will handle their arms and legs the better for this training, and be better and more efficient men. This first thought of the school opens the way for a larger and wider consideration. There is a peril, a menace, to our whole American worship in the danger of its secularization. In this country most churches look like concert halls and the "music" heard in them is a sort of vocal gymnastics, some would call it a performance on a vocal tight-rope. There is little music of secular ideas heard in the cathedrals and parish churches across the water. I have a profound sympathy for Pope Pius, for which I ask the pardon of my brethren of the clergy, for his insistence on the Gregorian tone. Better it, I say, than that to which we are constantly treated. But we in our own way must create a demand for something different. If the Cathedral School can help in this, then the Cathedral is rendering no greater service to the Diocese." The Bishop awarded prizes to the boys for proficiency in scholarship, deportment, music, gymnastics, and drill. Archdeacon Nelson made the address in presenting a stand of colors, the gift of Canon Humphries.

In an effort to popularize subscriptions to the building fund of the Cathedral, the Ladies' Aid Society has procured a number of steel contribution boxes, one of which is to be placed in every church and mission of the Diocese. The boxes are about as large as a Hymnal with tunes and are made to screw to the wall or wainscot of a building. The front bears a picture of the Cathedral as it will be when completed, with the words: "For the Cathedral of St. John the Divine." Keys to the boxes are to be held by Archdeacon Nelson, who will be responsible for the collection of the money deposited in them.

The spring meeting of the Lay Helpers' Association was held at the residence of the Rev. A. Duane Pell. There were about sixty men present, including Bishop Greer, all of the clergy of the Bronx, and the members of the committee on permanent organization which was appointed by the committee on the reception to Bishops Potter and Greer in the Bronx. Archdeacon Nelson, the Rev. H. P. Nichols, and Mr. A. M. Hadden represented the Archdeaconry. Lay workers in the several Bronx missions made reports showing the prosperous condition of the work, after which there was a conference on Church Extension work. Several of the laymen spoke and Bishop Greer made the concluding address. He said that it was his opinion that the Bronx was to be the borough of largest population in the future and that there should be the strongest effort made to lay Church foundations that would be adequate for the times to come. The Bishop declared that the importance of the field was such that he purposed to spend much of his time in the interests of the Church there. He urged the purchase of church sites of generous proportions as soon as possible, before rising values places prohibitive prices on suitable property.

That laymen of Bronx parishes and missions are alive to the opportunities for the Church now open to them is made evident by the fact that the Bronx reception to the Bishops reported in last week's Living Church is to be followed by a permanent organization of the men of Bronx parishes and missions. This will be at first an affiliation of Men's Clubs of the churches and the organization will seek to secure the organization of such clubs in all churches and missions. The central organization will seek to be alive to the general interests of the Church in the section. A meeting for organization was held last week and a committee was appointed to draw up constitution and by-laws, a report to be made at a meeting to be held later, at the call of the temporary chairman, Mr. C. G. F. Wahle. Holy Faith, St. Ann's, St. Margaret's, Mediator, and

St. Paul's Churches, and Atonement Chapel are represented on the committee.

The May meeting of the Church Club, the last for the season, was held at the Club room Wednesday of last week. The topic was the relation of the laboring man to the Church, and speakers were Mr. John H. Cole, the Rev. Dr. John P. Peters, Mr. Everett P. Wheeler, and several others. Opinions were expressed that the Church should not go out of its province by becoming responsible for economic schemes, and that while it should take cognizance of conditions, it should not tie itself up to one or another passing thing. It was also said that the laboring man has to be convinced that the Church is interested in him; that he often feels that it is not and that there is a tendency to have the trades union take the place of the Church. Announcement was made of the appointment of a special committee in the matter of new rooms for the Club, should it be found impossible to retain present quarters.

THE SUNDAY SCHOOL CONFERENCE AT JERUSALEM.

[Special Correspondence.]

THIS has been an extraordinary gathering, accredited by an unusual success. There have been delegates from all parts of the world, and there seems to have been no note of discord struck by any of them. Those who belong to denominations outside the Church have been largely represented; but nothing could have been more courteous than their allusions to Episcopal Communions and notably to the Anglican Communions. No "political dissenters" were present. There has been throughout a marked sense of the courtesy of the local government towards the Convention, which has made a very favorable impression. Every facility for the arrangements for the arrival of thirteen hundred persons was given, and no impediment offered of any kind. When it was proposed to offer a vote of thanks to His Excellency the Governor, the whole company rose to their feet as one man to record it. It has been a useful thing for non-Christians to see that so vast a body of Christians "from every nation under Heaven" could meet together in peace and good-will. When a Moslem calls up his usual reflection, "When you differing bodies of Christians can agree who has got Christ, we will be glad to hear of this from you," he will now probably think it is the Christian *of Jerusalem* who is so quarrelsome. At any rate, Jews, Samaritans, and Moslems, all gave marked attention to this Convention, which has left a very good name behind it.

The ability of the leaders has been conspicuously shown, and Archdeacon Sinclair of London is very well spoken of.

The managers of travelling arrangements, Messrs. Thos. Cook & Sons, and Messrs. Clark of U. S. A. have been really successful.

The following is, in full, the interesting address given to the Sunday School Convention on Sunday, April 17th, by the Anglican Bishop in Jerusalem, the Right Rev. G. F. Popham Blyth, D.D.:

"I have endeavored to meet the friendly wish of the American contingent of this great Convention, that I should give a short address of welcome to you at the Holy City. To return to Jerusalem for this purpose has made a somewhat serious break into my tour of visitation for this year. I only mention this in proof that I do recognize the sympathy which is now so widespread in the United States, in the prospects of these Bible Lands; and that I do appreciate the kindness which has prompted your invitation to me to be present amongst you to-night.

"You know that all branches of the Holy Catholic Church are here represented by their Bishop. It is my happy lot to represent amongst them the great Anglican Communion, at the Mother City of the Faith. I represent, therefore, the *American* factor, as I do the English, and all other factors of our Apostolic Communion. For this reason your kindly call is one which I was bound, if possible, to meet. And I think the fact that, with so many brilliant leaders of religious thought in your own country present in your numbers, you have chosen the lead to-day, both in the morning and to-night, of representatives of the English Church, is a graceful courtesy to the Mother Church—which will not pass away from the memory of the Archdeacon of London, and his companions in travel, nor from myself: and it will be thus felt also in England.

"The importance of Sunday Schools is of increasing prominence in these days. A liberal education, half a century ago, included fewer subjects and perhaps the fewer were more thoroughly studied. But in these days the increasing business of the world, its variety, its hurry, demand a less general, and more professional course and standard of education. And one notable feature of the change is that there is less time devoted to the chief of all studies, that of theology. And again religion has become more denominational than it was half a century ago. And so the importance of a Sunday School (which in these days is not always a School for *children* only), is becoming more and more evident. And groups of these schools become confederated; and what are confederated result in a Convention.

"There are prominent features in this Sunday School movement which I can only just glance at. This Convention is in evidence that there is in the horizon of its prospects a common ground on which many denominations of Christianity can meet together in harmony as on a common platform. We might have thought that the Sunday School would become a vehicle for the advance of denominational opinions, from childhood upwards. No doubt in some respects it is so. But there seems to be before this movement, a wider and more liberal area, a common interest. It embraces points which reach towards that vast scheme of Catholic unity, which is so dear to the Saviour's heart; and which He so solemnly pronounced, here at Jerusalem, as His will. I hear the representatives of all differing Churches, with one assent declare that this Will must find its fulfilment here, at the City which is not yet 'at unity in itself'; but where 'the tribes' of the Church (so to speak) gather to own, and to discuss, the Saviour's will, and the permanent power of His great Prayer, delivered in the *'Coenaculum'* just near us. To-day we think not only of the reunion of Episcopal Churches (though I feel that if *they* were united there would be few that would differ), but of that widespread branch of the principle of unity which is spoken of as 'Home Reunion'; wherein all nonconformity will one day conform to the will of *Christ;* and His 'Will be done on earth as it is in Heaven.' It is in centres of unity that we all feel that there is 'One Lord, one Faith, one Baptism, one God and Father of all.'

"And one other of many features is this: that the Sunday School system is a happy rallying point for young and old against that neglect of that claim of the Lord's Day for devotional exercises, which is a danger of the age. If the subject of religious instruction is crowded out of the secular week-day schoolroom, it is surely a blessing that it can find its appropriate occasions on a day which otherwise we might not 'remember to keep holy'; but might turn it, as so many do, into a day of physical recreation, rather than observe it as a day of rest and devotion. There is much in the parish Sunday School which leavens the fact of our absorption into what promotes week-day business, by its natural claim for opportunity for religious teaching and training.

"Time will not allow me to put forward more proofs of the value of Sunday School confederation; but you are practically shewing by your presence here, at such cost of travel, that you perceive them.

"But let me say a very few words to you personally, on the holy ground where, I repeat, I am at home as a representative Bishop.

"Primarily, I think it of special consequence to those who visit this land in connection with Sunday Schools, that they should realize to themselves localities consecrated by our Lord's Life and actions upon earth. If you can localize to yourself any spot where His sacred Feet have stood, or whence His quickening Voice has sounded down the Ages of His Church, you can describe, with a vivid reality, to others, what you have seen with your own eyes. And is there not to yourself, for life, a real satisfaction and comfort in such a memory? You have not time, nor is it profitable, to enter into the controversies which sometimes render more visionary than they seem in your distant homes, the footprints of our Lord. Let me urge you to accept tradition, rather than to dispute it; for you have stood upon holy ground. And you will presently desire to impress upon others far away, that which is written upon your own mind. The devotion of the Russian pilgrim, if less informed, is an ideal devotion.

"And last, it is the common practice of travellers in Egypt and Palestine, to come and see the scenes of Bible history, and of our Lord's life on earth, and then to pass away. They have spent much money upon themselves; and naturally they take away many a souvenir for their friends. But they mostly fail to give time or visit to any spiritual work which is in our Lord's present interest in the land where He was, and still is, the First Missionary of the Gospel. This Convention is not as a tourist. I would urge that it leave here some tangible and abiding memorial of its visit, in support of some one or other foundation of religious work. The thought occurs to me in connection with what I heard last week, when I was, like yourselves, at Haifa. There was a limited pilgrimage in a Latin Church steamer, and they left behind them their solid record in the shape of improvement of the road to Mt. Carmel.

"You come here in the dawning of fresh days of opportunity, in a land over which rests the promise of certain revival, when, through the mercy of the Churches of the Gentiles, the people of the land shall obtain the mercy of God. Any act of your mercy will certainly react upon yourselves, for 'a memorial.'

"And now, farewell: 'pray for the peace of Jerusalem': look onward to the revelation of that 'Jerusalem which is above, which is the Mother of us all.'"

Strength grows with burdens.—*T. W. Higginson.*

AN ARMENIAN SERVICE IN THIS COUNTRY.

THE Armenian Church of the Holy Saviour at Worcester, Mass., was badly damaged and nearly destroyed by fire on February 7th, but was recently restored, and was re-opened for worship on Sunday, May 22nd, being the Sunday after Ascension day, according to the Armenian Kalendar. The re-opening services were very elaborate and impressive. The Most Rev. Mowsep Saradjian was the officiant and was assisted by the following vartabeds (unmarried priests): Rev. Mashtotz Papaziantz, rector of the church; Rev. Arsen Verhouni, rector of the Providence parish; Rev. Levont Mortougesian, rector of the New York parish; and Rev. Theodorus Isaakian, D.D. (married), rector of the Boston parish. About 500 people were present at the morning services, including a dozen delegates from the other parishes.

Bishop Saradjian was sent to America in 1889, and was the

ARMENIAN CHURCH OF THE HOLY SAVIOUR, WORCESTER, MASS.

first Armenian priest to establish a parish. He had his headquarters in Worcester from the beginning, but in 1892 he resigned and went to the old country, returning to Worcester as Bishop for the United States in 1898. He was consecrated in the ancient Cathedral of Etchmiadzin, near Mount Ararat, by the Catholicos, assisted by other Bishops. Last autumn the Catholicos gave him the title of Archbishop because of the many services he has rendered his people, by whom he is greatly beloved.

The ritual of the Armenian Church is exactly as it was laid down in the beginning of the third century by the great apostle of Armenia, St. Gregory the Illuminator. The major portion of the services were written by St. Chrysostom and St. Basil, in the fourth century. The Ceremonies are said to antedate those of any other Christian Church. The sacraments are administered in almost the same manner as in the Holy Eastern Church, save that unleavened bread is used instead of leavened, and the mixed chalice is unknown. The stole around the neck of the Archbishop was of a rich red material, with a number of gold crosses fastened upon it. Silver and gold chains and ornaments were important parts of the vestments. During Morning Prayer he and the vartabeds wore the head gear resembling a black hood, but at the mass the Archbishop wore a high mitre and a pastoral staff was borne before him. All the priests wore copes of various colors.

The service beginning at 9 A. M. lasted five hours. The ceremonies of Morning Prayer are very beautiful. Incense is used at various points. The *Magnificat* forms part of the office and the *Gloria in Excelsis* is sung near the close. Several lessons from the Old and New Testaments are read. After Morning Prayer the Archbishop threw back the curtain which had screened the altar. The altar, which stands in the middle of the wide platform, is of gilded wood, surmounted by a painting of the madonna and Child, done by Karnik Eksergian, a widely known artist. The altar was covered with candles and flowers, with a silver cross at the top. At either side of the sanctuary are niches in the wall. The one on the Gospel side is for the reservation of the Blessed Sacrament, and the one on the Epistle side serves as a credence table.

The formal opening accomplished, Archbishop Saradjian, assisted by the other clergymen, proceeded to the blessing of the four sides of the earth. Moving slowly to the east side of the church, he blessed that with prayers and psalms for the welfare of Armenia and the patriarchal throne of that country. At the west side of the Church, the clergy halted, while the kings and rulers of the Christian powers of the earth were blessed. On the north there were prayers and a blessing for the convents, monasteries and Christian cities and villages of the world, and at the south, the cornfields, the labor and the fertility of the earth and of mankind were blessed. The ceremony ended with special prayers for the Catholicos or patriarchal head of the Armenian Church.

The Archbishop then celebrated the Mass. As in the other ceremonies, the responses and psalms were by the choir of 12 men. There was no singing, or anything like music, in the modern sense of the word, the ancient methods of intoning being followed, all being in the ancient Armenian tongue, which, however, is quite intelligible to the average Armenian.

At the close of the Mass, four infants were baptized by immersion in the baptistery tank of the church, by the Rev. Theodorus Isaakian of Boston. Immediately after their Baptism, the babies received the Holy Communion, it being the custom of the Armenian Church to administer at the same time the Sacraments of Baptism, Confirmation, and the Eucharist. At the same time, a young man, a member of the American (Episcopal) Church, received the Blessed Sacrament, he having received permission from the Archbishop upon being ready to comply with the conditions which the Armenian Church requires of her own children when about to approach the Holy Table.

SARADJIAN, ARMENIAN ARCHBISHOP IN AMERICA.

The writer of this article had a long talk with Archbishop Saradjian the evening before. When the writer spoke of reunion, His Grace said:

"We are already in communion with each other. The Episcopal Church is recognized by our highest authorities as a sister Church." He seemed hopeful about the future of his Church and nation, although at present all seems dark and persecution comes, not only from the Turks but also from Christians; for the Russian government continues to confiscate Armenian Church property in Russian-Armenia, and the American Protestant missionaries in Turkey are doing their utmost to draw the people away from their mother Church.

ANOTHER difference that I note between the Indian and the white boy is in trustfulness. The Indian boy has absolute confidence in those who are in authority. He will believe anything told him by an instructor, unless the instructor abuses his trust. If any occasion of distrust is given, it is sufficient to remove all confidence and respect. For this reason jokes are very dangerous. Many teachers have been surprised to be called liars on account of their joking, and only the most painstaking explanations have saved their reputation among the pupils. A child given to prevaricating will often excuse it by calling it joking. The best rule for the teacher is to take no chances of losing the trust of his pupils, for it is a great instrument for good.

It is also to be noticed that the Indian has a much stronger imagination than the white boy. A square mark on the ground is just as pleasing to the Indian boy as a modern playhouse, and a circle does nicely for a corral. If you watch him at play you will see him running around this circle driving a bunch of bronchos; a whirl of his hand and a sudden jerk mean that one has been lassoed; all those fantastic jumps signify the struggles of the captive; and when he falls to the ground it is very apparent that the animal has "thrown" him. This vividness of imagination is reflected also in the sign language of the plains Indians. A whole day's experience on a hunt can be recounted without a word, simply by gestures and facial expression. This rudimentary sign language all Indians can understand.—ROBERT D. HALL, in *Southern Workman*.

WHEN THERE is sorrow upon sorrow, there is strength to strength; and those who know most about affliction will be the readiest to confess what lessons it has taught them of the tenderness and faithfulness of God. . . . Our powers are never really overtasked, for "they that wait on the Lord shall renew their strength."—*Selected.*

Diocesan Conventions

GEORGIA WOULD LICENSE ALL THE VERSIONS

Why not include Douay and the "Woman's Bible"?

DIOCESE OF GEORGIA IN EXCELLENT CONDITION.

Atlanta, Ga., May 21, 1904.

IT WAS in St. Luke's Church, Atlanta, that the 82nd annual Convention met on the 18th inst., opening with the Holy Communion. Instead of a sermon, the Bishop delivered his annual address, in which he reviewed the work of the Diocese for the past year and spoke of the condition of the Church as being highly satisfactory. The number of persons confirmed has been considerably more than last year, and the general work in the Diocese has shown decided gain. In his address the Bishop touched upon the question of permitting the use of different versions of the Holy Scriptures in Divine Service. The committee to whom this portion of the Bishop's address was referred, reported the following resolutions, which were adopted:

"1. *Resolved*, That it is the sense of this Convention that we join our Bishop in the opinion that the clergy should 'avail themselves of the means offered by the Church's action in 1901, to enlighten their people in the knowledge of the Scriptures.'

"2. *Resolved*, That it is the sense of this Convention that the General Convention should consider the advisability of allowing the permissive use in the services of the Church of both the Revised Version and the American Revision.

"3. *Resolved* That our clerical and lay deputies to the General Convention be instructed to present to the General Convention a Memorial embodying the resolution above."

These resolutions were accompanied by a report from the committee which strongly presented and urged that this permissive use be allowed.

When the Convention met for business, the Bishop spoke of the necessity of all parishes being represented in Convention, and said that it was the imperative duty of all clerical and lay delegates to attend the Convention, and that if they find they cannot attend, they should give notice to the proper authority.

The Rev. Wyllys Rede, D.D., was elected secretary, and Mr. F. L. Parry was appointed as assistant secretary. One of the important events in the Convention was the presentation of the credentials and application of the new parish of All Saints', Atlanta, for admission into union with the Convention. All Saints' parish has been organized during the past Convention year, and is already a strong and active parish. Christ Church, Macon, was decided upon as the place for holding the next Convention, and later an effort was made to change this to St. Philip's Pro-Cathedral, Atlanta, and make that the permanent place for holding the Conventions of the Diocese, but this was defeated. A resolution was submitted by Archdeacon Cassil that there be appointed a missioner or general missionary, whose duty it should be to visit the various parishes in the Diocese, but this failed to meet the approval of the Convention.

MISSIONARY SESSION.

The missionary meeting held in St. Luke's Church on Wednesday night, was largely attended, and several stirring addresses were delivered. It was announced that the sum of $4,500 was needed to meet the expenses for missions in the Diocese. Subscriptions were asked and pledges were made for more than this amount. Georgia is largely missionary ground, but its people are more and more coming to a liberal support of the mission work in this state.

Taken as a whole, the work of the Convention was most satisfactory and the various reports indicate a very healthy condition in the work of the Church in Georgia.

THE ELECTIONS.

The following were elected to the various official positions:

Standing Committee: Rev. A. W. Knight, Rev. C. B. Wilmer, Rev. C. T. A. Pise; Messrs. William K. Miller, Z. D. Harrison, and H. C. Cunningham.

Treasurer: Wm. K. Miller, Augusta.

Treasurer of Diocesan Missions: R. C. De Saussure, Atlanta.

Chancellor: Frank H. Miller, Augusta.

Registrar: Wm. H. Hawkes, Atlanta.

Deputies to General Convention: Rev. A. W. Knight (Atlanta), Rev. Troy Beatty (Athens), Rev. Robb White (Savannah), Rev. C. C. Williams, D.D. (Augusta); Messrs. H. C. Cunningham (Savannah), Z. D. Harrison (Atlanta), F. H. Miller (Augusta), H. C. White (Athens).

Alternates: Rev. J. L. Scully (Columbus), Rev. S. A. Wragg (Augusta), Rev. C. T. Wright (Albany), Rev. C. T. A. Pise (Marietta). [Lay alternates not reported.]

A RECEPTION.

A very pleasant event during the convention was the reception given to the members of the convention and others by Bishop and Mrs. Nelson at their beautiful home on Peachtree Street which was attended by several hundred guests, who heartily enjoyed this opportunity of meeting socially our Bishop and his charming wife.

SEPARATE CONVOCATION FOR COLORED WORK FORMED IN ARKANSAS.

Pine Bluff, Arkansas, May 20, 1904.

The chief business of the diocesan Council which met in Pine Bluff, Wednesday, May 11th, was the adjustment of the difficulty concerning colored work, which was solved by forming that work into a separate convocation, removing the colored clergy and deputies from the diocesan Council.

THE BISHOP'S ADDRESS.

In his address the Bishop asked that something be done for the care of the blind within the Diocese, and asked for funds for printing the Prayer Book and Hymnal in raised type for their use. He also spoke of the great desirability of a native ministry for work in Arkansas, and laid stress upon the necessity for self-help among the parishes and missions of the Diocese. He suggested that the clergy should attend the diocesan Clericus or school of theology, which is held each year within the Diocese, and called attention also to the "Summer School of Theology," which will be held, for four weeks, at Sewanee, Tennessee, commencing August 1st. He suggested that his clergy could not spend their "vacations" more pleasantly or profitably than in such a charming place and under such helpful conditions.

At the re-assembling of the Council after recess, or lunch, it was found—to the very great credit of the Diocese—that every single parish and mission in the Diocese had paid its diocesan assessment, and that, therefore, every lay delegate who was present, was entitled to sit as a member of the Convention.

THE ELECTIONS.

At the stated time for the election of the various general officers of the Diocese, the following were elected members of the Standing Committee: The Rev. C. H. Lockwood, D.D., Rev. Walter D. Buckner, Rev. G. Gordon Smeade; Messrs. P. K. Roots and Jos. A. Reaves.

The following were elected as Deputies to the General Convention: The Rev. C. H. Lockwood ,D.D., Rev. G. Gordon Smeade, Rev. Walter D. Buckner, Rev. Geo. B. Norton, D.D.; Messrs. P. K. Roots, N. B. Trulock, John T. Hicks, Jos. A. Reaves.

The following were elected as substitutes for deputies to the General Convention: The Rev. Joshua B. Whaling, Rev. Cabel B. K. Weed, Rev. Jos. J. Cornish, Rev. Howard H. Ingham; Messrs. Gustave Jones, John M. Daggett, Robert E. Lee, J. B. Walker.

VARIOUS MATTERS.

Committees were appointed upon a number of other matters, notably upon questions to be brought before the "Pan-Anglican Conference" of Bishops, which is to meet in London, 1907, simultaneously with the meeting of the Lambeth Conference.

Also upon the suggestion of the Diocese of California, that the General Convention be recommended to permit the use of the Revised Version of the Holy Scriptures in place of the "Marginal Readings" Bible in the public services of the Church. Also a committee to gather, as far as possible, the history of each of the parishes of the Diocese, and to file with the Registrar of the Diocese for future use of all who may desire to consult it. These committees, as well as the stated committees of the Convention, in due time made their reports, which were in most cases of definite value, and all indicative of the growing vigor and increasing prosperity of the Diocese.

COLORED WORK.

Changes in the Constitution and Canons of the Diocese were made to provide that membership in the Council is hereafter confined to a certain list of parishes and missions now represented, which list is named *in extenso*, and includes no colored work, and provision is made for the future admission of other parishes and missions by special vote.

A new canon constitutes a Convocation of the congregations of colored people, with their ministers, to take effect when there shall be six separate congregations of that nature, and to be altogether independent of the diocesan Council. The Convocation shall meet annually under the supervision of the Bishop and shall, with the Bishop, be vested with the control of its funds. It shall "conform to the general Constitution and Canons of the Church—and shall be subject to the same methods of discipline, as are now provided by Canon;" "the committees and subordinate officers of said Convocation shall be elected by the Convocation, subject to the approval of the Bishop;" "the said Convocation may express its choice for mem-

bers of the Standing Committee; delegates to the General Convention, and, in the event of the election of a Bishop, its choice for Bishop, etc., such vote, duly certified, being estimated, by the Council, in each such election."

This legislation was unanimously enacted, except that the change in the Constitution must be ratified next year before being operative. The following resolutions were also adopted by unanimous vote:

"Whereas, Certain conditions of a social nature have existed in the Diocese of Arkansas which have had a tendency to retard the progress of the Church.

"Whereas, In attempting to correct these conditions our beloved Bishop has been the recipient of many criticisms, some of which are characterized by the most uncharitable and most un-Christian spirit.

"Whereas, We sincerely believe that the entire course of our Bishop is wholly free from just criticism and that he is prompted in his efforts by nothing save the most godly purposes and the most sacred intentions.

"Whereas, We believe that these criticisms come from those persons only who wholly fail to appreciate the serious character of the conditions aforesaid:

"*Resolved*, That the Diocese of Arkansas, in annual Council assembled, does hereby pledge to our Bishop its most unqualified support in his unselfish and praiseworthy efforts in their behalf; that we most heartily commend him as a man of undaunted courage, and Christian forbearance. We believe that his disposition to forgiveness toward those who refer to him in terms most intolerant entitles unstinted praise. And we assure him that while the storm of invective was hanging low, we believe that those of our country who fully appreciate the seriousness and magnitude of the question he has undertaken to solve, have reserved for him a position truly enviable in their personal esteem."

In respect to this general subject the Bishop further stated in his address:

"I now realize as I never did before, that the good citizens of Arkansas and of the South generally, should on many accounts band themselves together, for the double purpose: of preventing lynchings, whenever it is possible to do so, and of eliminating the barbarous features of torture and burning, in unpreventable cases of mob violence. It would be, I am fully convinced, to the great honor of Christianity, if the delegates to this Council, before separating, were to form themselves into some kind of association, with these noble ends in view.

"I would not advise that we do this as Churchmen, so much as citizens. Let us, in some way, set on foot a movement which will be comprehensive enough to include all who have the honor of our great state and the promotion of humane and elevating principles at heart.

"It seems to me, that an organization of this kind should not only try to influence white men, but that it should work among the Negroes as well.

"One of the objects of the suggested organization should be, to secure such reforms in our judiciary system, as will tend to prevent mob-violence.

"Again, the organization should advocate the adoption of stringent vagrancy laws, and see that they are enforced. The lazy, idle Negroes are, generally, the criminals. I am told, by those who have long been deeply interested in the welfare of the Negro, and studied the matter, that, if he is regularly employed, he seldom goes wrong.

"Another object of the proposed organization of citizens, who have the good and honor of our state at heart, should be, to reduce all the chief forms of lawlessness to which the Negro is prone, by making provision for his proper education."

DIOCESE OF LOS ANGELES.

Los Angeles, Cal., May 20, 1904.

THE ninth annual convention of the Diocese of Los Angeles met on Wednesday, 18th inst., in St. Paul's Pro-Cathedral. The opening service was a celebration of the Holy Communion at 10 o'clock, the Bishop of the Diocese being celebrant. The sermon was preached by the Rev. George Thomas Dowling, rector of Christ Church, Los Angeles, the text being: "He that will be greatest among you, let him be your servant; even as the Son of man came, not to be ministered unto, but to minister and to give his life a ransom for many." The sermon was a striking presentation of the greatness of service, and closed with a profoundly moving appeal to the tenderest emotions of those present as members together of the One Body of Christ. Immediately after the service the Convention organized for business. The calling of the roll disclosed the fact that there was a larger number of clergy present and a larger representation of parishes and missions than ever before in the history of the Diocese. The Rev. Dr. Milton C. Dotten was elected Secretary for the tenth time, having held the office from the first organization of the Diocese in 1895. The Rev. Alfred Fletcher, who throughout the same period has been his efficient assistant, is absent on a brief vacation and rest in British Columbia, and the Rev. C. C. Paine was appointed in his place.

The greater part of the afternoon was occupied with revision of two canons, the one relating to the diocesan convocations, and aiming at giving them greater practical usefulness; the other being an amendment to the canon relating to the filling of vacant rectorships. The canon as amended requires that the Bishop shall be consulted before an election can be made. In its old form it was not necessary that any mention of an election should be made to the Bishop until after the election had been accepted, and then the Bishop's duty was simply to register the election.

THE BISHOP'S ADDRESS.

The Bishop's address, delivered in the afternoon of the first day, was earnestly sanguine, and contained figures drawn in advance from the reports to be presented, which were good ground for the most sanguine hopes. The number of communicants reported this year is more than double that of 1896, the first year of the diocese; and during the past twelve months the Diocese has given for Missions the amount raised in 1896 multiplied by more than three times and over. The Bishop declared that the Diocese had come to a new page, and must enter upon new plans for enlarged and aggressive work. His address closed with a fervent plea for earnestness and reality in religious life, and in all that was to be done for the advancement of the interests of the Church. He called for higher faith, declaring that no one can truly believe the Incarnation of the Son of God, and be a pessimist.

MISSIONARY MATTERS.

The report of the treasurer of the Board of Missions showed the largest missionary income yet received. The Rev. Wm. MacCormack, on behalf of the Bishop and the Mission Board, pointed out the necessity for establishing new missions in the city of Los Angeles, where the extraordinary growth of population had gone far beyond the capacity of the present parochial organizations. In St. John's parish, under the Rev. L. B. Ridgely, and in the Pro-Cathedral parish under Dean Wilkins, new parish missions had been started; but there was a large section of the city, with a peculiar congregation, and not workable as a part of any existing parish, in which the Bishop desired to plant a well equipped mission, and for which he had the man, but lacked the money. He therefore called for pledges for support during the first year. In a few minutes, the several city parishes, and many of the country missions, through their delegates, pledged themselves for various sums, and the amount required, $1,500, was secured.

Later in the day the employment of a General Travelling Missionary was made possible in the same way.

There was a spirited contest on the second day in the election of deputies to General Convention, when, according to the Los Angeles *Times*, "the High Churchmen won a victory over the Broad Churchmen." Elections are by orders, in which a majority of both orders is necessary to elect. In choosing deputies, the Rev. J. D. H. Browne only was elected on the first ballot, the Rev. Dr. Trew on the third, the Rev. M. M. Moore on the eighth, and the Very Rev. J. J. Wilkins, D.D., Dean of the Pro-Cathedral, on the 15th. For lay deputies, there were chosen Capt. Charles T. Hinde, San Diego; Hon. T. L. Winder, Los Angeles; Maj. T. L. Lee, Los Angeles; H. B. Ely, Redlands. Other elections were as follows:

Standing Committee: Rev. J. D. H. Browne, Rev. L. B. Ridgley, Rev. A. G. L. Trew, D.D., Very Rev. J. J. Wilkins, D.D.; T. L. Winder, A .M. Stephens, C. D. Adams of Ontario, and Daniel Cleveland of San Diego.

Board of Missions: Rev. J. Arthur Evans, Rev. William McCormack, Rev. George Robinson, Rev. C. E. Spalding, Capt. C. T. Hinde, W. C. Mushet, Col. M. G. Chandler, R. H. Norton.

Rev. Henderson Judd was reëlected registrar, and Maj. Henry T. Lee, chancellor of the Diocese.

OTHER WORK.

The Convention appointed a committee, consisting of Messrs. Chandler, Chaffee, and Kirckhoff to decide upon the advisability of organizing a diocesan mutual fire insurance company.

It was decided to place a general diocesan missionary in the field to establish missions in places not now reached by the clergy.

Under the "State of the Church" the committee reported most encouraging progress and an increase of about 18 per cent. in the number of communicants during the past year, while the financial interests of the Church have all prospered.

THE CHURCH'S NAME.

An interesting feature was the matter of the change of name of the Church. Dean Wilkins, the head of a special committee on this subject, reported that the clergy were in favor of the change by a vote of 27 to 15; and the lay members were against the change by a vote of 18 to 11.

A resolution was passed to memorialize General Convention that it would be unwise at present to consider any change of name for the Church in America .

A BANQUET.

Nearly a hundred of the clergy and prominent laymen banqueted at Levy's Café in the evening. There were numerous toasts and responses, Bishop Johnson and Dean Wilkins being the main speakers of the evening.

OHIO INDORSES COURTS OF APPEAL.

CLEVELAND, OHIO, May 26, 1904.

THE 87th annual Convention met in Trinity Cathedral on May 24th and 25th, with the largest attendance ever known. The Bishop's address urged longer pastorates, greater contentment with small fields for the clergy, greater consideration for all. Among the year's details of work he said the new Trinity Cathedral has made progress during the year, the walls being more than half built, and showing already great beauty. The Bishop reviewed the object of the Cathedral as a centre of diocesan life, and appealed to each and everyone to have a share in building and furnishing, and enjoying it. He urged greater attention to Infant Baptism, recommended this Convention to make a pronouncement on Divorce and Courts of Appeal, alluded to the Provincial System as something that must come in time, reminded us that this episcopate began 15 years ago, and closed with becoming thankfulness for the free harmony and coöperation enjoyed by him in the Diocese.

The Missionary Board reported many encouraging facts; six missions during the year have introduced vested choirs.

The Archdeacon, the Ven. A. A. Abbott, closed his report with an appeal for the town of Mesopotamia. He advises the sale of the Windsor church, the first one visited by Bishop Chase, A. D. 1816, as it is quite deserted, and that the proceeds should go to a new church for Mesopotamia.

The Educational Committee has received for its work during the year, $5,756.42, a trifle increase on the previous year. It aided 13 beneficiaries. It appeals now for a library of books for Colburn Hall, a fine building now being put up by Mrs. C. L. Colburn of Toledo, who gave $10,000 for the purpose. There are as yet only $1,000, allowing about $50 per year with which to buy new books for Bexley Hall. The former Educational Committee was reëlected, viz.: Rev. J. Streibert, Ph.D., Rev. H. W. Jones, D.D., and Mr. J. B. Doyle.

A committee on the Bishop's address offered resolutions, which were passed, recommending action on Divorce by the Ohio State Government, constituting a committee to urge the Governor to ask for more satisfactory legislation on the subject, commending the State Bar Association for efforts on that behalf, and favoring the establishment of Appellate Courts by our General Convention.

The California resolutions, asking for action as to the Revised Version, were received, but no action was taken.

The new Standing Committee chosen is: Rev. Messrs. E. W. Worthington, C. D. Williams, D.D., and F. B. Avery; Messrs. T. N. Sloane, A. A. Strong, and W. G. Mather.

The Deputies to General Convention are: Rev. E. W. Worthington, Rev. C. D. Williams, D.D., Rev. H. W. Jones, D.D., Rev. A. L. Frazer; Messrs. Samuel Mather. T. H. Walbridge, H. C. Ranney, T. N. Sloane.

Provisional Deputies: Rev. W. F. Peirce, L.H.D., Rev. G. H. McGrew, D.D., Rev. L. P. McDonald, D.D., Rev. A. Leffingwell; Dr. H. E. Handerson, Mr. E. S. Page, Mr. J. E. Brown, Mr. R. S. West.

Dr. H. E. Handerson was chosen Treasurer of the Diocese, and Rev. G. P. Atwater, Secretary, with Rev. C. W. Baker his assistant.

MISSIONARY MEETING.

A new departure at this Convention was the holding of the missionary meeting in the afternoon of the first day, when the Convention is fullest, and the publication of a printed programme of this meeting. It was the best ever held in the Diocese. Dean Williams, lately elected to the Board of Managers, to succeed Bishop Greer, spoke on General Missions. The Rev. Gerard F. Patterson, Rev. Lewis E. Daniels, Rev. E. H. Molony, Rev. Otis A. Simpson, Mr. Thos. H. Walbridge, and Mr. T. N. Sloane made fervent addresses, as did also the Bishop. The pledges for the support of diocesan Missions followed, and promised some $800 more than last year. A canon was changed so as to provide for a regular Sunday School Commission.

The next Convention is to be held in Cleveland.

A QUIET CONVENTION IN CHICAGO.

CHICAGO, May 26, 1904.

THE 67th annual meeting of the Convention of the Diocese of Chicago met in the Cathedral of Saints Peter and Paul on Tuesday, May 24th, at 10:30 o'clock. At the Holy Eucharist, Bishop Anderson was celebrant, assisted by the Rev. W. E. Toll and the Rev. Dr. Fleetwood, the sermon being preached by the Rev. Dr. Stone, rector of St. James' Church, from the text, I. Cor. i. 23, 24: "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God and the Wisdom of God."

At 12 o'clock the Convention met for organization. The Rev. Luther Pardee was reëlected Secretary for the 21st time, and a resolution of congratulation was passed at the time of his election. The Rev. Charles E. Taylor was elected assistant Secretary, and the Rev. W. T. Sumner was appointed Bishop's Secretary. Mr. F. F. Ainsworth was reëlected Treasurer.

THE BISHOP'S CHARGE.

Bishop Anderson read the charge written by Bishop McLaren. It was a loving message of a father in God to his children, to hold fast to the Faith once delivered, to look to religion to answer the various social questions of the day, to let the love of Christ shine in our hearts so that there shall be no conflict.

In the discussion of current wrongs, termed "Evils which good men mean to deplore, but know not how to heal; swift tides of pollution that sweeps floods of victims in human depths," the charge had this to say:

"What are current wrongs? The marriage question? There would be none did men and women enter into a holy estate reverently, discreetly, soberly and in fear of God, with Christian faith, and not for the burning flesh's sake. There would be none if the Holy Ghost were in control of the domestic relations.

"Is it the rescue question? There would be no victims if there were less cowardly neglect by parents and others who are responsible, and if the safeguards were thrown around young women at the most ignorant and susceptible age.

"Is it the purity question? Can it be that men and women of this city who are pure know nothing of the social gangrene that festers all around, above and below them? Every large city is a proof of moral rottenness.

"Is it the question between capital and labor? There would be none if men had sufficient faith in Christ's Golden Rule and grit to practise it.

"Is it the question of religion lacerated by sectism? There would be no such questions if the undivided Christ were suffered to rule over His own kingdom.

"Is it the question of a vast aggregate of people alienated from religion through loss of faith? They would not wander if Christians did not interpose obstacles to the last prayer of Christ for unity.

"Is it the question of low standards, of commercial unrighteousness, of the crushing of conscience by the juggernaut of greed, of the rottenness that is graft and the stench that is boodle; of the throng that tries to make itself respectable by the prodigious size of its thefts; of the corporate conscience which permits the individual to do in the corporation that which would make him infamous if done out of it?

"These terrible evils which cause our boasted civilization to tremble at the sight of its own seamy side, contradict Christ and distinctly repudiate His moral precepts. They would disappear if the world believed truly and practically in Christ."

"Our religion is a fact, not a theory; a fact of life, not an abstract tenet; a fact as concrete as the cultivated corn or cotton field, as pervasive as atmospheric air, as obvious as elevators or ocean greyhounds."

"Unbelief in God's veracity is the subversion of the foundation on which moral law and conduct rest, and could it carry its premises into effect, it would annihilate religion and discredit its Author."

ADDRESS OF THE BISHOP COADJUTOR.

Bishop Anderson reported that he had received and dismissed eight clergymen, that he had ordained eight men to the diaconate and that all but two had been advanced to the priesthood. Two priests had died during the past year, the Rev. Drs. Locke and Gregg; two churches were consecrated, St. James', Dundee, and Emmanuel Church, Chicago (Swedish). The Church of the Holy Comforter, Kenilworth, had erected a beautiful church and parish house. There have been more than 1,700 persons confirmed.

The Board of Missions made its report, showing an expenditure of $17,000 for work in the Diocese during the past year, and stated that it would be necessary to have at least $22,000 if we only expected to stand still in the work. After the report, pledges for the coming year were taken from the parishes and missions and Sunday Schools of the Diocese.

Bishop Anderson appointed the Rev. W. E. Toll to be Dean of the Northeastern Deanery to succeed Dr. Locke. Three new parishes were admitted into union with the Convention, being St. Paul's-by-the-Lake, Chicago, Holy Comforter, Kenilworth, and Christ Church, Winnetka. The Rev. Dr. Hall was reëlected Registrar. The committee appointed to consider the question of a seal for the Diocese made their report and showed designs, the accepted design being drawn by Ralph Adams Cram. The description of the seal is as follows: The shield, Gules charge three crosses crosslet, surmounted by inverted pall azure, edged with argent, charged with three fluers de lys or, escutcheon in pretence argen, charged with phoenix rising out of the flames gules. The Crest, Mitre or, two keys addorsed, sword in saltire, argent. The motto on the ribbons of the mitre are from Bishop Chase's coat of arms: "Jehovah Jireh." In the Vesica appears the following: *"Sigilium Chicagoensis Diocensis 1835. Fide partem, fide aucta."*

The salary of the Bishop Coadjutor was increased to $6,000.

THE ELECTIONS.

The elections resulted as follows: Deputies to General Convention—Rev. E. A. Larrabee, Rev. Dr. A. W. Little, Rev. Dr. J. S. Stone, Rev. F. Du Moulin; Mr. H. V. Seymour, Mr. E. P. Bailey, Mr. D. B. Lyman, Mr. H. J. Ullman. Provisional Deputies—Rev. J. H. Hopkins, Rev. Charles Scadding, Rev. T. A. Snively, Rev. Herman Page; Mr. Emery Cobb, Judge D. B. Sherwood, Judge Jesse Holdom, Major T. E. Brown.

A special feature of the election for General Convention was the large vote for the Rev. E. A. Larrabee, who is now senior of all the

Chicago rectors. On the first ballot he received 66 out of 76 clerical and 30 out of 38 lay votes, being much more than was given to any other candidate.

The Standing Committee: Rev. Dr. D. S. Phillipps, Rev. J. H. Edwards. Rev. P. C. Wolcott, Dr. Brower, Mr. G. S. McReynolds, Mr. Wm. Ritchie.

After reciting the Creed, the Bishop gave the benediction, and the Convention adjourned.

PITTSBURGH FOR REVISED BIBLE AND FOR COURTS OF APPEAL.

Pittsburgh, Pa., May 27, 1904.

AT THE Pittsburgh diocesan Convention, held at Calvary Church, Pittsburgh, on Wednesday, May 25th, the Rev. T. J. Danner was elected Secretary, and chose as his assistant the Rev. W. H. L. Benton. The Rev. Dr. Brewster, of the Diocese of Niagara, Canada, being present, was introduced to the Convention by the Bishop, and invited to take a seat on the platform at the right of the Bishop. He responded with a few words of greeting and congratulation. The morning was occupied mainly by the appointment of committees and the reading of reports, and at noon came the presentation of the Bishop's address, followed by his charge to the Convention. At its conclusion, a recess was taken for luncheon, which was provided for all present in the parish house adjoining the church.

THE BISHOP'S ADDRESS.

Bishop Whitehead opened his address by stating that it was a great pleasure to greet the members of the Convention with words of encouragement and cheer, and said that while last year's report of work gave long lists of improvements and acquisitions in the way of real estate and furnishment, this year's had more to tell of progress in those better things for which the Church stands, increase in spiritual earnestness and the results of the pastoral labors of the clergy and the coöperation of the helpful laity. He spoke of the need of more candidates for the Sacred Ministry; told of the loss to the Church in general sustained by the passing away of six of its Bishops, and the bereavement suffered in the Diocese in the death of three of our own clergy; after which suitable devotions were held in loving remembrance of those mentioned.

Other matters that received consideration were the expediency of creating a Fire Insurance Board or Commission in the Diocese, to arrange for loss by fire on churches, parish houses, rectories, etc.; the International Sunday Rest Congress to be held at St. Louis in October next; Diocesan and Parochial Financial Methods, as suggested by Bishop Lawrence's paper on that subject; and Church Extension as a better name than Diocesan Missions.

The General Convention received some attention, and Courts of Appeal and the Provincial System were commended to the thoughtful consideration of the Convention. The topic of Marriage and Divorce was alluded to, and a word said in behalf of "The Corporation for the Relief of Widows and Children of Clergymen in the Commonwealth of Pennsylvania," "The Clergymen's Retiring Fund Society," and "The General Clergy Relief Fund."

At the close of the address the Bishop delivered a charge under the title of "Words of Counsel."

On the subject of Courts of Appeal, the Bishop said:

"The establishment of Appellate Jurisdiction in the Church, is indeed a matter of the very gravest importance. Efforts in that direction were begun in 1835, and still, after the passage of well-nigh three score and ten years, nothing has as yet been definitely accomplished. In the General Convention of 1901, by a change in the Constitution, *permission* was given to the General Convention to provide Courts of Appeal, but that is as far as the matter has progressed. And yet the lack of such Courts of Appeal is a crying injustice to the clergy, which ought by no means to be permitted to remain. Long ago the disgraceful condition of the Church in this regard, was described by the Rev. Dr. Vinton, in his *Manual on Canon Law:*

"'The Presbyters and Deacons, who suffer the misfortune of being convicted after trial by Ecclesiastical Courts in a Diocese of the Protestant Episcopal Church, are the only men on the face of Christian civilization, who are deprived of the human right of appeal.'

"However other Bishops may feel, I am absolutely averse to serving as Judge of an Ecclesiastical Court, even if unfortunately the sad necessity should arise, as long as the accused, whether convicted of immorality or heresy, or of other misdemeanor, has no appeal within or beyond the limits of his own Diocese.

"To be sure *we* have guarded against many of the evils consequent upon the present condition of things, by our carefully considered diocesan canon for the trial of clergymen. This canon carefully keeps the Bishop as much as possible out of the complication of being accuser, judge, and executioner, all in one. But nevertheless, we need Courts of Appeal for the protection of the Bishops in their place, and in order that ordinary justice and right may be accorded to any clergyman who may be subjected to discipline. . . .

"Connected more or less closely with this subject, is the Provincial System. The American Church now forms one province, under the presidency of our Presiding Bishop, who has lately become, by the inevitable course of events, 'Presiding Bishop of the *Church*,' whereas he used to be, until within a few years, only 'Presiding Bishop of the House of Bishops.' He is virtually a Metropolitan, if not an Archbishop. But so much is there in a name, that many are quite content to have the thing—the official—who would strenuously object to the title which properly describes him.

"But the American Province is huge, and growing larger, and the administration of it, therefore, becoming more and more difficult. In all the history of Christendom, there was never a province including ninety Bishops. In England there are two provinces; in Ireland, two; in British America, two; the West Indies and South America furnish another; India, another; South Africa, another; Australia, one; New Zealand, one; each of these Provinces containing several Dioceses, but none of them more in number than the Province of Canterbury, with twenty-five Dioceses and about fifty Bishops, counting all Suffragans and Assistants.

"Now the question is one of practical politics, whether or not our American Church has not become too unwieldly, so that a division into Provinces would help the Church's progress in this wide land of ours. Is there any good reason why our extended territory should not be divided into districts, composed of from five to ten Dioceses, the Bishops, clergy, and laity of which should legislate for their own district (traditionally called a Province)? The Presiding Bishop of each Province would then not hold higher rank than his brethren, but (as now in the case of the Presiding Bishop of the whole Church) exercise his presidency by virtue of seniority, acting as Chairman of the Provincial Synod, and as Executive for the Provincial legislation. And the Bishops of each Province would form an Appellate Court for all matters of discipline within the Province.

"Excellent suggestions have been made as to the distribution of the various Dioceses into provincial groups, because of contiguity, or of homogeneous interests. Although objections and criticisms are to be expected for whatever plan proposed, I cannot say that the project appears to me to be at all impracticable. The subject does not bristle with impossibilities, although in the discussion there emerge, sometimes, indications of narrowness of view, if not of distinct prejudice, which seems to be strangely unnecessary and uncalled for. The whole matter is open for your consideration, and the discussion can hardly fail to elicit information and suggestion that will be valuable."

THE CONVENTION AT WORK.

In the afternoon, that portion of the Bishop's address which had to do with the proposed "International Sunday Rest Congress" was referred to a special committee, who later brought in a report commending the project, and expressing a desire that the Bishop appoint two delegates to represent the Diocese at the meeting of the Congress in St. Louis in October next.

That part of the Bishop's address relating to the creation of a Board of Fire Insurance for the churches, parish houses, etc., in the Diocese, was referred to a special committee to report at the next Convention.

At 3:30 the work of the Board of Missions was the order of the day, and reports were presented by the Bishop and the Archdeacon of the Diocese, showing progress all along the line, and the treasurer of missions reported the sum of $5,959.24 spent during the year, and a cash balance in bank amounting to $1,701.22.

The following gentlemen were elected to the various offices:

Standing Committee: Rev. Messrs. R. J. Coster, D.D., Amos Bannister, Laurens McLure, D.D., E. H. Ward, D.D.; Messrs. E. M. Ferguson, George C. Burgwin, W. J. Patterson, and H. W. Armstrong.

Treasurer of the Convention: Mr. E. G. Crisswell.
Treasurer of the Christmas Fund: Mr. A. H. Patterson.
Treasurer of the Episcopal Fund: Mr. E. G. Crisswell.
Registrar of the Diocese: The Rev. Daniel Duroe.
Chancellor of the Diocese: George W. Guthrie, Esq.
Treasurer of Missions: Mr. Turner M. Shacklett.

Deputies to General Convention: Rev. Messrs. J. H. McIlvaine, D.D., A. R. Taylor, R. W. Grange, D.D., A. W. Arundel, D.D.; Messrs. James W. Brown, J. W. Reynolds, George C. Burgwin, Herbert Du Puy.

Supplemental Delegates: Rev. Messrs. F. S. Spalding, C. A. Bragdon, D.D., Laurens McLure, D.D., Amos Bannister; Messrs Turner M. Shacklett, C. E. E. Childers, Harvey H. Smith, W. J. Mullins.

A Memorial Minute concerning the Rev. Frank Steed and the Rev. Arthur Douglas Brown, clergymen of the Diocese, lately entered into their rest, was adopted by a rising vote; and a resolution expressing the thanks and appreciation of the Convention was offered in behalf of Mr. H. J. Lynch, upon his retirement from the Finance committee, in which office his term of service has been almost identical with the existence of the Diocese of Pittsburgh. For twenty-five years also he served as diocesan treasurer.

On Thursday morning, the Rt. Rev. Alexander Mackay-Smith, D.D., Bishop Coadjutor of Pennsylvania, being present, was introduced to the Convention, and welcomed to a chair on the platform. In the course of his remarks he said he came, bearing the greetings of what was formerly the mother diocese, now the sister diocese of Pennsylvania.

Another matter of interest was an increase of $2,000 in the salary of the Bishop.

GENERAL EXPRESSIONS.

The following resolutions were presented and adopted during the sessions of the Convention.

With regard to the permissive use of the Revised Version of the Bible:

"*Resolved*, That the Convention of the Diocese of Pittsburgh hereby petitions the General Convention to take such action as may be necessary to permit the use of the Revised Version of the Bible at Morning and Evening Prayer."

With regard to Courts of Appeal:

"*Resolved*, That the Diocese of Pittsburgh, in annual Convention assembled, heartily unites with the Dioceses of Milwaukee and Pennsylvania in a request to the General Convention to take such action as may be necessary under the Constitution of the Church in the United States, to establish Extra-Diocesan Courts of Review and a Court of Appeal for the determination of questions of doctrine, discipline and worship.

"*Resolved*, That our deputies to the General Convention present the foregoing resolution to the House of Deputies at its next session as a Memorial from this Diocese."

MINNESOTA FAVORS REFORM OF MARRIAGE CANON.

ST. PAUL, May 27, 1904

THE 47th annual Council of the Diocese of Minnesota was held in the Church of St. John the Evangelist, St. Paul, Wednesday and Thursday, May 25 and 26. There was a very large attendance of laymen as well as of clergymen. Although there were no burning questions to be discussed, the Council had a good deal of routine and important business to transact, which was gotten through very expeditiously, and yet without hurrying, under the presidency of Bishop Edsall, who is certainly an excellent executive officer and one who is possessed of a keen sense of justice and is quick to grasp the situations.

The Council was most hospitably entertained by the Rev. Theodore Sedgwick and his large and faithful band of helpers. A feature of the Council was the missionary service held on the evening of the first day. It proved a success and emphasized the missionary character of the gathering as well as relieving the monotony of routine forensic business.

THE BISHOP'S ADDRESS.

The Bishop's address showed a prosperous condition of the Diocese, though somewhat less Confirmations than last year, and contained a suggestion that the date of the Council should be fixed at a convenient time in June or possibly in September, in order that the conventional year might be more conveniently arranged. There has been material progress, as shown in the payment and reduction of church debts, and in payment of local and diocesan liabilities, as also by a gratifying increase in offerings for general missions, and this in spite of crop failures in a considerable part of the Diocese during two successive years. He believed that the second generation of foreign immigrants presented a field for missionary work, and observed that more than half the persons confirmed during the past year were of Scandinavian or German extraction. Among the former nationality, work was especially successful, and "an attempt made at Litchfield to seduce our communicants into an independent congregation was sternly and intelligently resisted by them. They remained loyal to their Bishop and to the Episcopal Church. In several of our Swedish congregations the use of our service of Evening Prayer in English is being begun, with the enthusiastic approval af the leading laymen."

He asked for certain amendments in the canons to provide for the case of parishes that become practically dormant.

Treating of the questions to come before General Convention, he hoped that if provincial organization is effected, "the Diocese of Iowa would be included in the group joined with Minnesota, so that all the Trans-Mississippi Bishops and Dioceses, whose interests naturally centre around Seabury Divinity School, would be included within the same provincial limits." He hoped the request to grant permissive use of either of the Revised Versions of the Bible would not be granted, and expressed the belief that sufficient relief for practical difficulties exists in the Marginal Readings Bible. With respect to Marriage and Divorce, he favored such an amendment to our

GROUP OF DEPUTIES, MINNESOTA DIOCESAN CONVENTION.

Concerning the Saint Margaret Memorial Hospital:

"*Resolved*, That in receiving the report of the Trustees of the Saint Margaret Memorial Hospital, this Convention learns with regret that no steps have been taken towards opening the institution; and in the judgment of this Convention the Hospital should now be opened and operated to the extent of the income."

Action was taken by the Convention toward merging the diocesan fund for the relief of the clergy, called "The Christmas Fund," with the General Clergy Relief Fund.

The Convention will meet next year on the second Wednesday in May, at Trinity Memorial Church, Warren.

WOMAN'S AUXILIARY.

The semi-annual meeting of the Pittsburgh Branch of the Woman's Auxiliary is always held in connection with the meeting of the Convention, and this year took place on the evening of Wednesday, May 25th, at Trinity Church, the Bishop of the Diocese presiding. The music was furnished by the organist and vested choir of the parish, and addresses were made by the Rev. G. F. Mosher of Shanghai, the Rev. Dr. Kieffer of Bradford, and the Rev. F. S. Spalding of Erie. Bishop Whitehead read extracts from the reports of the secretaries of the Auxiliary and the Junior Auxiliary, showing the total sent out in cash and boxes as $7,736.07.

STRENGTH is the ideal of a noble life. Victoriousness is the characteristic of a life of faith. Indeed, the only hope of blessedness is through overcoming. Heaven's heights lie beyond the plains of earthly struggle, and can be reached only by him who is strong and who over cometh.—*J. R. Miller, D.D.*

anon as "will prohibit in the future the solemnization by our clergy of the marriage of any person who has a divorced husband or wife still living, no matter on what grounds the divorce was obtained," and defended this position by examining the exegesis of the scriptural passages bearing on the subject. "At the last General Convention," he said, "a majority of the Bishops and clergy voted for such amendment of the canon, but it was defeated by non-concurrence of the laity. Until such time as the amendment shall have passed, the least we can do is to insist upon a strict enforcement of our present canon. Under this it is my opinion that none of our clergy should solemnize the marriage of any divorced person, who has a former husband or wife still living, except when shown a certified copy of the decree of divorce, by which it appears that the divorce was obtained by the party seeking re-marriage on the express ground of the other's adultery."

With respect to the Name of the Church, he said: "I do not think that the subject of the proposed name of the Church will come up with any view to action by the next General Convention. For the reasons made known to you in my address last year, I should personally prefer to see the word 'Prootestant' dropped from our legal designation so that our name might be simply 'The Episcopal Church in the United States of America,' thus making our legal designation correspond with that by which we are in fact known. My only regret in connection with the referendum ordered by the last General Convention on this subject is that the committee departed from their instructions and side-tracked the issue upon another question, namely, 'whether it was desirable to change the name of the Church at this time.' This was a totally different proposition; nine-tenths of those who favored some change in the name of the Church, would be opposed to it, until such time as it should appear that the change could be effected with general unanimity. The only proposition on this subject which is at all likely to come before the General Convention is that of expunging the present name of the Church from the title page of the Prayer Book. Even if such a proposition were to pass both Houses, it could not come up for final action before the General Convention of 1907, as the Prayer Book is now by Article X. made a part of the Constitution. Hence its discussion may not give us immediate concern."

MISSIONARY SESSION.

The evening session was the mass missionary meeting and was addressed by the Bishop who, with the aid of small maps, which had been distributed, pointed out where the work was carried on through the Diocese. There were certain places, however, where the Church had once flourished, where, through uncontrollable circumstances, such as the removal of several families, the Church was now weak. Such points, he contended should not be abandoned but rather the best of men should be sent to them to resuscitate and sustain them. Such positions called forth the heroic in men and it was the duty of the Diocese to uphold them. Minnesota was strong comparatively to-day, on account of the aggressive missionary work done in days gone by, by such men as Tanner, Breck, Crump, and Peake. Notwithstanding the failure of the crops in southern and western Minnesota, the different parishes and missions had kept up their assessments and apportionments, which was a practical evidence of healthy Church life.

Mr. John W. Wood's address was uplifting and most inspiring. He took up the theme of the Bishop's address, and showed that the planting of the Church here and there throughout the state meant a PROCESS: "Plant a Church here and there and you get a Commonwealth; plant a commonwealth here and there and you get a Nation." Regarding the financial aspect, he advocated two things: Concentration and determination. The Bishop had set a mark of $3,000 for this Diocese, for general missions; make it, said he, $3,300 before Aug. 31st. You will then be able to provide for one Missionary Bishop a year, and for his expenses.

THE ELECTIONS.

The following officers and committees were elected:

Secretary, Rev. A. D. Stowe; Treasurer, E. H. Holbrook.

Standing Committee: Rev. G. H. Davis, Rev. C. D. Andrews, Rev. W. P. Ten Broeck, Rev. S. B. Purves; Messrs. Harvey Officer (St. Paul), Isaac Atwater (Minneapolis), Frederick Paine (Minneapolis), Victor M. Watkins (St. Paul).

Deputies to General Convention: Rev. Charles C. Rollit, Rev. S. B. Purves, Rev. John Wright, D.D., Rev. A. G. Pinkham; Messrs. W. H. Lightner (St. Paul), A. G. Dunlop (Minneapolis), Charles Horton (Winona), H. C. Theopold (Faribault).

Supplementary: Rev. C. L. Slattery, Rev. T. P. Thurston, Rev. C. E. Haupt, Rev. C. H. Shutt; Messrs. J. A. Chase, Frederick Paine, E. H. Holbrook, and Hector Baxter, all of Minneapolis.

The delegation to General Convention was understood to have been chosen on the issue of carrying out the Bishop's suggestions as to reforming the marriage canon, and to be in favor of such reform.

As delegates to the Sixth Missionary Conference, to be held at Omaha January 19, 1905, the following were selected: Rev. C. E. Haupt, Rev. W. H. Knowlton, Rev. C. H. Shutt, Rev. I. P. Johnson; Messrs. S. M. Hayes (St. Paul), H. S. Abbott (Minneapolis), C. J. Gutgesell (Minneapolis), F. O. Osborne, and W. B. Bend (St. Paul).

SELECT BOARD OF MISSIONS.

Board of Missions: Members for Three Years—Rev. C. E. Haupt, Rev. Ernest Dray, Rev. C. L. Slattery; Hector Baxter, F. W. Myers, Charles Horton. For Two Years—Rev. Theodore Sedgwick, Rev. F. L. Palmer, Rev. Carl Taylor; J. A. Chase, E. H. Foote, S. M. Hayes. For One Year—Rev. T. P. Thurston, Rev. I. P. Johnson, Rev. E. W. Couper, Northfield; J. R. Smith, A. G. White, R. E. Van Kirk.

GENERAL LEGISLATION.

The committee on Legislation brought in a suggestion as to the formation of a canon to guide the clergy in arriving at the exact number of communicants and giving them power to cut off the lapsed. There was considerable discussion on this point. Mr. Lightner understood the motion as giving power to the clergy to *exclude* communicants, which he deplored. The Rev. C. C. Rollit contended that as the law now stands, no power to cut off names is given to the clergy, and that death, transfer, or excommunication were the only ways in which names could lawfully be removed. He contended that there was no desire on the part of the clergy to exclude anyone, but rather it was an effort to obtain a law to make parish lists actually correct. No honest clergyman wishes to make a return of 400 communicants when in reality he may only have 250. The matter was referred back to the committee for report next year.

The 48th Council will meet at Red Wing in the last week of May, 1905.

MISSOURI AGAINST THE REVISED VERSION.

St. Louis, May 27, 1904.

THE 65th annual Convention met in Christ Church Cathedral, May 24, 25, 26. The service opened with Morning Prayer and Holy Communion. The Rev. Dr. Winchester of the Church of the Ascension, St. Louis, preached the sermon from Acts xiv. 27-28, on the subject, The Three Stages of Development in Church Growth. A vote of thanks was extended Dr. Winchester for his sermon. The Rt. Rev. Lucian Lee Kinsolving, D.D., Bishop of the Brazilian Church, assisted Bishop Tuttle in the celebration, being Gospeller.

After divine service, the Convention was called to order in the Schuyler Memorial House, with a large number of clerical and lay delegates present. Mr. H. N. Dennison of St. James' was elected secretary of the Convention. The Bishop's address in the afternoon of the first day, received very close attention. It was a strong appeal in behalf of increased offerings for missions, expressing, however, appreciation for the work the Diocese has done. A missionary meeting was held at the Church of the Holy Communion, on Tuesday evening, when the Bishop of Southern Brazil made a stirring address, presenting the work of Missions in Latin-speaking countries and the hopeful outlook in Brazil. At each day the Convention paused at 12 o'clock for prayers for Missions.

THE CALIFORNIA RESOLUTIONS.

The petition from the Diocese of California in their Memorial to the General Convention, regarding permissive use of the Revised Version of Holy Scripture in the public worship of the Church was discussed, and after a long and earnest debate, was defeated in a vote taken by orders. It appeared at first as though the Convention would favor concurrence with the California Memorial, but a speech by the Rev. Dr. Holland which, according to the daily papers, "electrified" the Convention, thoroughly turned the tide. "For fully five minutes," says a secular report, "the house was filled with the tumult of appreciation." It was one of the most beautiful and poetic addresses of his life. The vote on petitioning for the permissive use of the Revised Version stood: Clerical, aye 12, nay 19; lay, aye 9 nay 26.

THE ELECTIONS.

Standing Committee: Rev. Dr. Wm. Short, Very Rev. Carroll M. Davis, Rev. Dr. James R. Winchester; Messrs. T. K. Skinker, Marshall Snow, J. T. Ford.

Deputies to General Convention: Rev. James R. Winchester, D.D., Very Rev. Carroll M. Davis, Rev. Wm. Short, D.D. Rev. Edmund Duckworth; Messrs. T. M. McMasters (St. Louis), G. M. Cadogan (Macon), C. B. Rollins (Columbia), T. K. Skinker (St. Louis).

Delegates to the Missionary Conference of the Sixth Missionary District in Omaha, January 19-22, 1905; Rev. G. B. D. Miller, Rev. E. P. Smith, Rev. L. F. Potter, Rev. B. S. McKenzie, Rev. F. M. Weddell; Messrs. A. B. Ambler (Kirkwood), G. B. Thornton (Old Orchard), T. A. Bradin (Hannibal), S. C. Hitchcock (St. Louis), C. P. Ellerbe (Ferguson).

The Convention shows a wholesome growth in Church work and at the same time left the thought of responsibility of the great work to be done. The Convention offered the proposed canon regarding the station of the Presiding Bishop, believing the present law, and especially as carried out in so wise and able an officer as the senior Bishop of the Church, to be best.

WOMAN'S AUXILIARY.

The Woman's Auxiliary held its annual meeting on Friday morning, with most gratifying reports regarding work done during the past year.

A QUIET CONVENTION IN IOWA.

Des Moines, Iowa, May 26, 1904.

THE 52nd annual Convention of the Diocese of Iowa gathered in St. Paul's Church, Des Moines, Tuesday, May 24th, and continued in session two days. The opening service was the Holy Eucharist, at which the sermon was preached by the Rev. G. De Witt Dowling, rector of Trinity Church, Davenport, the text chosen being "I am the Light of the world." The service was most beautifully rendered by the well-trained choir for which this parish has long been noted.

After the formal organization at the afternoon session, Bishop Morrison read his annual address.

THE BISHOP'S ADDRESS.

In it he referred feelingly to the completion of five years of his episcopate and touchingly thanked the Convention and the Diocese for the continued sympathy, support, and loyalty of all. He noted cause for encouragement on every hand, and reported only two parishes as without rectors at the present time. He spoke of the necessity for more clergy, of the inadequate stipends paid most of them, and urged an increase generally of at least 25 per cent. Referring to the preparation of candidates for Confirmation, he desired their thorough grounding in the Faith, their speedy bringing to the Holy Communion, and the instruction of all those to be confirmed in the duty of giving of their means to the support of the Church. With gratitude he noted the continuance of generous offerings for diocesan Missions, a slight increase being observed this year. St. Katharine's School, the diocesan school for girls, was, in the Bishop's estimation, doing the best work in all its history, having had a very successful year and adding strength to the Diocese. The future division of the Diocese was touched upon. But before this can be accomplished an enlargement of the Episcopate Endowment Fund must be brought about. This can be done, in the Bishop's opinion, through cash gifts and bequests in wills. He declared his intention during the coming year of speaking to the lay people of the Diocese as opportunity offers, and urging this upon those able to give the need of increasing the endowment.

The most noteworthy portion of the Bishop's address related to the spiritual work and priesthood of the laity. This made a strong impression upon the Convention, which afterward by formal resolution requested the Bishop to issue it in such form that it may be read as a pastoral from every pulpit in the Diocese. It will be published in *The Iowa Churchman*. The address concluded with feeling reference to the death of the Rev. Joseph De Forest, a priest of the Diocese, and to the departure of the Bishops who during the past year have gone to their rest.

GENERAL LEGISLATION.

Of the important matters considered, the Convention went on record as opposing (almost unanimously) a petition to the General Convention asking for the permissive use of the Revised Version of the Holy Scriptures. It unanimously favored concurrence in the Milwaukee Memorial to the General Convention relating to Courts of Review and Appeal but, "does not express itself upon any particular form of canon on this subject."

THE ELECTIONS.

The election of deputies to the General Convention passed off harmoniously and with good spirit. The results follow: Clerical Deputies, the Rev. J. Everist Cathell, D.D., the Rev. George Edward Walk, the Rev. John C. Sage, the Rev. C. H. Remington. Lay Deputies: Messrs. J. J. Richardson (Davenport), Samuel Mahon (Ottumwa), George F. Henry (Des Moines), Edmund H. Lockwood (Harlan).

Supplemental Clerical Deputies: The Rev. W. D. Williams, the Rev. Nassau S. Stephens, the Rev. W. H. Frost, the Rev. T. W. Jones. Supplemental Lay Deputies: Messrs. J. H. Smith (Cedar Rapids), N. P. Herrington (Oskaloosa), T. W. Place (Waterloo), J. H. Merrill (Ottumwa).

Other elections resulted as follows: Secretary, the Rev. S. R. J. Hoyt, D.D.; Treasurer, C. O. Cole of Lyons. Standing Committee: The Rev. J. Hollister Lynch, the Rev. Nassau S. Stephens, the Rev. W. T. Jackson, Ph.D., and Messrs. J. K. Deming, J. J. Richardson, J. L. Bever.

Trustees of Funds and Donations: J. J. Richardson, J. L. Bever, J. H. Smith.

Trustees of Griswold College: Messrs. J. J. Richardson, J. H. Smith. J. L. Bever, Ira R. Tabor, J. R. Lane.

Board of Missions: Rev. Messrs. C. H. Remington, John C. Sage, W. D. Williams, and Messrs. W. C. Harbach, Walter Dewey, C. D. Jones, C. D. Mallette, J. K. Deming, and the Rural Deans *ex officio*.

The following are to represent the Diocese at the next Missionary Conference of the Seventh District: Rev. Messrs. C. L. Biggs, R. D. Smith, N. F. Douglas, W. P. James, and Messrs. Harbach, Everett, Lyon, Copeland, and Jennings.

On the Bishop's nomination, the Hon. George F. Henry of Des Moines will serve as Chancellor, and the Rev. F. F. Beckerman as Registrar.

FINANCIAL MATTERS.

Reports presented from treasurers of the various funds reported them all in excellent condition. For diocesan Missions, $7,072.70 was raised during the past year and wisely expended for the advancement of the work. This sum was somewhat of an increase over the previous year.

The Convention, at the request of the treasurers of different funds, took steps for the proper protection of these funds and their safeguarding according to modern business methods. The clergy were directed, through the adoption of a canon, to take stated offerings for General Missions, diocesan Missions, Widows and Orphans of Deceased Clergy, and for the Aged and Infirm Clergy Fund.

MISSIONARY MATTERS.

A striking note of the Iowa Convention is its missionary character. Strong appeals are always made by the Bishop in behalf of general and diocesan Missions. As is customary, the morning of the second day was devoted to Missions, the Woman's Auxiliary sitting with the Convention. The principal address was delivered by the Rev. Logan H. Roots of Hankow, China ,whose stirring words made a deep impress on the gathering. The officers of the Auxiliary also presented reports and addressed the meeting, as did also the editor of *The Iowa Churchman*, the diocesan paper.

THE SUNDAY SCHOOL PROBLEM.

This Convention will be memorable as taking an advance step toward the solution of the Sunday School Problem. The Sunday School Commission, formed a year ago under the chairmanship of the Rev. C. L. Biggs, has been actively at work, and presented a scheme for a curriculum for graded Sunday Schools, which was adopted by the Convention after prolonged debate. The day following the Convention, a "Conference on Sunday Schools" took place with a splendid attendance of the clergy and laity. The principal paper was read by the Rev. A. A. Butler, D.D., warden of Seabury Divinity School. The general subject for discussion was "Some Leading Problems," treated as follows: "The Obligation of the Teacher," Rev. A. A. Butler, D.D.; "The Need of a Comprehensive, Systematic Course of Study," Rev. W. P. James; "The Normal Class," Rev. J. H. Lynch, Rev. Geo. W. Hinkle; "How Can the Commission Aid me in my Work?" five-minute answers. There was an afternoon session in the form of Sectional Conferences, followed later by a general meeting, and discussion of "The Sunday School as a Missionary Agency, i.e., in Church Extension," by the Rev. C. H. Remington and Rev. A. Judd, and the Question Box by Rev. C. L. Biggs.

A RECEPTION.

A pleasing feature of the Convention was the reception tendered the delegates by the members of St. Paul's parish on Tuesday evening. The unbounded hospitality of the rector and parishioners added much to the enjoyment of those in attendance.

WOMAN'S AUXILIARY.

The Woman's Auxiliary met in annual session at Des Moines on the same days as the Convention. Reports from the officers indicated a successful year; the work increasing, and interest enlarging throughout the Diocese. An address was delivered by the Rev. Logan H. Roots.

Officers for the ensuing year: Honorary President, Mrs. Theodore N. Morrison; President, Miss Susannah H. Weare, Sioux City; First Vice-President, Mrs. Eliza Ainsworth, Des Moines; Second Vice-President, Mrs. T. J. Foley, Council Bluffs; Secretary, Mrs. F. W. Loring, Sac City; Treasurer, Mrs. D. C. Howard, Mt. Pleasant; Treasurer United Offering, Mrs. Simon Casady, Des Moines.

NAME RESOLUTION IN QUINCY.

THE report of the resolutions of the Diocese of Quincy on the Name of the Church, printed last week, was incorrect. The resolutions then printed were not passed, but in place of them the Convention reaffirmed their action of 1886, which was as follows:

"*Resolved*, That the Convention of the Diocese of Quincy through its deputies, request the General Convention to authorize the omission of the words 'Protestant Episcopal' from the title page of the Prayer Book."

The intention was to range the Diocese in line with the recommendations of the Joint Committee on the Name.

ELECTION OF A BISHOP COADJUTOR IN EAST CAROLINA.

THE diocesan Council in session last week at St. James' Church, Wilmington, elected as Bishop Coadjutor the Rev. Robert Strange, D.D., rector of St. Paul's Church, Richmond, Virginia. Dr. Strange was graduated at the University of North Carolina in 1879 with the degree of A. B., and subsequently received the degree of D.D. from the same institution. He was ordered to the diaconate in 1884 by the present Bishop of East Carolina, and was advanced to the priesthood in the year following by the late Bishop Lyman of North Carolina. He was rector of St. James' Church, Wilmington, N. C., until 1900, when he accepted his present charge of St. Paul's Church, Richmond. He was a deputy to General Convention from the Diocese of East Carolina in 1898.

Helps on the Sunday School Lessons

Joint Diocesan Series.

Subject—"*The Church of the Apostolic Days.*
Part II.

By the Rev. **ELMER E. LOFSTROM.**

THE LORD'S DAY AT TROAS.

(Sunday Observance.)

FOR THE SECOND SUNDAY AFTER TRINITY.

Catechism: IV., Obligations. Text: Heb. x. 25.
Scripture: Acts 6-12.

FROM Ephesus, where he wrote his first letter to Corinth, St. Paul went to Troas, as we learn from his second letter to Corinth (ii. 12, 13), although St. Luke does not mention this stop in his general account in Acts (xx. 1-3). The apostle had been at Troas once before, but had done no work there of which we know, because he was sent on into Europe by the vision of the man of Macedonia praying him, "Come over into Macedonia and help us" (Acts xvi. 8, 9). At this second visit he tells us that the Lord "opened a door" for him; so that we may suppose that his work, however brief, was very fruitful. This is further borne out by the fact that a Church was established there, accustomed to assembling regularly on the Lord's day, as we learn in to-day's lesson. In the interval of nine or ten months which elapsed between this second visit of St. Paul to Troas and the third, which is our present subject, he went on into Macedonia, wrote his second letter to the Corinthians, went on soon after to Corinth in person, staying three months and writing the letters to Galatia and Rome. There is a busy period of nearly a year, therefore, between our last lesson and this. In our two next lessons we shall learn something of St. Paul's life at that time, but for to-day we pass on to his next visit to Troas.

He was on his way to Jerusalem for Whitsunday (v. 16). The circumstances which resulted in his spending Easter and the Sunday after in Philippi, are related at the beginning of Chapter 20. The companions of his journey are also there named. They are probably the members of the committee named to go with him to Jerusalem to carry up the great collection for the poor disciples at Jerusalem, about which we have already learned. That St. Luke joined him at Philippi is shown by the introduction of the pronoun "we" instead of "they," at verse 6.

On Tuesday or Wednesday after the first Sunday after Easter, 58 A. D., St. Paul and St. Luke left Philippi for Troas. With fair winds and weather they should have been at Troas in ample time for the next Lord's day (Acts xvi. 11, 12). Contrary winds or a calm kept them for five days on the journey, however, and they arrived at Troas on Monday. The week was spent there, and we can well imagine that it was a time of great benefit to the comparatively new Church at Troas. On Saturday night, according to their Jewish way of reckoning days from sunset to sunset, the disciples were assembled *according to their custom*, so the original account implies, to "break bread," and St. Paul preached until very late, because his journey must be continued on the morrow.

There are two things brought before us by this account which are worthy of careful study. It is the first mention, after the first Whitsunday, of "the first day of the week" as a day of assembly. And it is distinctly related that the purpose of their accustomed assembling on this day was "to break bread." This last, beyond a doubt, refers to the Lord's Supper, and needs no argument. It shows us however that the most important feature of the observance of the Lord's Day by the early Christians was the celebration of the Holy Communion, in obedience to the Lord's own command. In the very first days, while the apostles were still at Jerusalem, we are told that they kept that sacrament by a daily observance (Acts ii. 46). Here we find a local Church, not very old, with an appointed celebration for the first day of the week. It is coming more and more to be recognized that the first duty of a faithful disciple on the Lord's Day is, if possible, to keep this service and command of our Lord's own appointment. If we would make it His Day in fact, there could be no better way than this, and we find that *the keeping of the Lord's Supper was the main thing to mark the day in the first years of the Church.*

Concerning the keeping of the first day of the week as the Lord's Day and then in place of the sabbath, there is false teaching around us, so that the opportunity of teaching the truth should be taken.

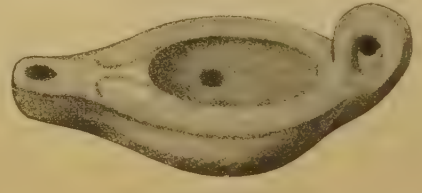
1. *What is the testimony of the New Testament?* Particular emphasis is laid upon its being "the first day of the week" upon which our Lord rose from the dead. The following Sunday He appeared to the eleven apostles assembled together (St. John xx. 26). On the Jewish feast of Pentecost (the first day of the week) "they were all with one accord in one place," when the Holy Ghost came to them (Acts ii. 1). The assembly mentioned in this present passage is to be understood of their accustomed gathering, not a special meeting, ordered by the apostle.

About a year before this, St. Paul wrote to Corinth (xvi. 1, 2): "As I have given order to the Churches in Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Again it is evident that both in Galatia and in Corinth the disciples were in the habit of assembling on the first day of the week, and the collection was therefore ordered to be made at that time. The text appointed for to-day (Heb. x. 25) certainly seems to imply that a regular day existed for such assembling, and that it was well known; otherwise no rebuke would lie upon its neglect. And lastly, we have St. John's use of the term in the book of Revelation: "I was in the spirit on the Lord's Day" (i. 10). By general consent both of early and of modern commentators this refers to the first day of the week, the day on which our Lord rose from the dead. From the way in which it is used it shows that its character as a holy day was already established.

When it is remembered that there is no reason why we should expect to find any more direct mention of the day, we may well feel that these incidental allusions show that beyond a reasonable doubt the Church of the apostolic days kept the first day of the week as the Lord's Day.

2. *Is this testimony contradicted by other early writers?* On the contrary, they all tell us even more plainly than do the New Testament writers, that Sunday was celebrated by all Christians because on that day Christ rose from the dead. St. Barnabas, at the beginning of the second century, bears witness to this fact. Justin Martyr, 140 A. D., tells us that "on the day called Sunday all who live in cities or in the country, gather together into one place," and goes on to describe their worship, which he distinctly says included a celebration of the Holy Communion, and finally adds: "But Sunday is the day on which we hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead." It is surely unnecessary to quote from others.

3. *Does it contradict the law of Moses to keep Sunday instead of the Sabbath?* There is a sect which claims that it does. But what has been shown to have been undoubtedly the practice of the Church of the apostolic days, cannot really contradict the old law, for the Holy Spirit of God is both the Author of the old law and the Inspirer of the new practice, and He cannot contradict Himself. Therefore we must believe that the spirit *and indeed the letter* of the fourth Commandment is kept when each seventh day is kept as a holy day to God. It does not say in the Commandment the seventh day *of the week*, and not only is there a good and sufficient reason for our thus weekly marking the day of our Lord's Resurrection, but it seems from a comparison of Ex. xiv. 30, Deut, v. 15, and Ex. xvi., that the Sabbath day was changed at that time for a very good reason; to mark the day upon which they were delivered from the bondage of Egypt, which in a sense is typical of our deliverance from bondage wrought by Jesus upon the first day of the week. A careful study of Ex. xvi. shows that the



ROMAN LAMP.

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15th day of the second month was not a Sabbath day, while the 22nd was.

"Many lights" were needed, because each one gave very little light. The oriental lamp, with its shallow vessel containing oil in which rested a wick lying on the lip of the lamp, is shown in the accompanying illustration, reproduced from Hastings' *Dictionary of the Bible,* by permission of Messrs. Charles Scribner's Sons, owners of the copyright. This is commonly known as the Roman Lamp, and is still in use, as it was at the time of our Lord, in Syria and Palestine. The "talking" which St. Paul did after the celebration of the Lord's Supper, was informal. They stayed until daylight to get his counsel and advice, and perhaps to hear him tell the wonderful story of his labors for the spread of the Kingdom.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE EXTENSION OF THE DIACONATE.

To the Editor of The Living Church:

AT THE recent annual meeting of the Texas Council a resolution was submitted, touching a subject vital to the well-being of the Church in the Southern and Western States, on which I crave leave to ask through your columns an expression from some one of your able correspondents. The resolution alluded to the two classes of deacon recognized in the canon: the deacon only, and the deacon proceeding to the priesthood. Some curious views were disclosed, e.g., an objection to calling the first class, subdeacon, the use of the contradictory name, lay deacon, and a preference for perpetual deacon, as substitutes for "deacon only." The resolution was courteously received, and decently interred after a few sympathetic sentences from the Bishop.

What prompted the proposal was the fact that in several of the missions and small parishes of the Diocese, no services are held at all, that others have intermittent supply from a minister serving several cures, and that most are strangling for want of money to meet the expense of such ministerial service as they have. The resolution urged the expediency of inducing lay readers and other godly persons to accept the orders of deacon of the inferior class, and thus get rid at once of the financial difficulty in sparsely settled localities. The arguments used in its favor were the familiar ones, that the average church-goer has little respect for a temporary makeshift lay reader, debarred from preaching; that most of missions have at least one qualified layman who, when called on by authority, would be willing to take the vows; that in small missions there is not enough of work to occupy more than a tithe of the average young minister's time, and he is liable to lapse into mischief; that it is only by breaking the canon that a lay reader can appear in the vesture considered decent to one conducting public worship; that a failure to welcome communicant coöperation was the cause of the great Methodist separation. It was also advanced that a wide creation of such inferior order of deacon would bring us nearer in organization to our Presbyterian brethren, besides being in conformity with primitive apostolic order.

I have not heard any adequate answer to these arguments, and am curious to hear one, in view of the pressing urgency of the question. R. L. BROWN.

Austin, Texas, May 25, 1904.

WHY A METHODIST MINISTER JOINED THE "CHRISTIAN CHURCH."

To the Editor of The Living Church:

WHILE there are still many persons in the Church who favor the retention of, or transference to a sectarian title, it may not be out of place to call attention to the fact that there is in this country a large and vigorous religious organization which calls itself the "Christian Church," and fully realizes the folly and sin of any sectarian designation for the Church.

One of the recent converts to the "Christian Church" (Campbellites) is a late M. E. minister named Richard S. Martin, who seems to be a very earnest man, and one of his reasons for identifying himself with them is "I believe that Christ's followers should not only preach unity, but should wear a name that is not divisive or denominational, a name, such as Christian, which is so simple, sufficient, and sublime that no one compromises spiritual truth or complicates religious ideas by wearing it."

Now the error in this man's reasoning is, that he is deceived into thinking that a modern and man-made sect is *the Church,* simply because it takes the name, and meantime while this man and thousands of others are being deceived, *the true Church* which was founded by Christ Himself and continues to teach the entire primitive Gospel, is masquerading under a pseudonym of the most sectarian and repellent sort. She has indeed hidden her light under a bushel.

By all means drop that irreligious and un-Christian title "P. E." (I am ashamed to write it in full); but don't, oh, do not substitute anything else.

Yours in the Church.

ARTHUR GORTER.

IS THERE UNITY IN UNITARIANISM?

To the Editor of The Living Church:

THE LIVING CHURCH, in its issue of May 21, replying to Mr. Catlin, appears to concede this point, which was perhaps necessary to allow for its excellent reply.

But without making the slightest reflection on the entire sincerity of Mr. Catlin's opinion on Unitarian Unity, is it correct? Have there not always been two schools among American Unitarians—conservative, and radical, which one could style high and low church?

Men like Channing, Andrew Norton, who wrote well in defence of the genuineness of the four Gospels; Osgood, Bellows, and Ezra Abbott, perhaps the ablest vindicator of St. John's Gospel, who clung to the Scriptures, and often wrote like semi-brians, while the other school do not respect Holy Scripture, are not at all bound by its teachings—men such as Theodore Parker, Frothingham, Savage, etc., who stand much more on the ground of the older English Deists, who admitted a personal God, and a future state. This does not look much like a unity worth setting up as a model. W. ALLEN JOHNSON.

May 23, 1904.

A PRIEST'S LATITUDE IN HOLY MATRIMONY.

To the Editor of The Living Church:

WILL someone well versed in the canons of the Church, kindly answer the following questions:

1. Is it lawful for a priest of the "Protestant Episcopal Church in the United States of America," in solemnizing marriages, to use any other form than the one which is to be found in the Book of Common Prayer?

2. Has he any authority to alter or abridge the form there set forth?

3. Does the third rubric, the exhortation, and the question, "Who giveth this Woman to be married to this Man?" require that no marriage shall be solemnized, except in the presence of "friends and neighbors," "company," and "father or friend"?

4. If a man and woman call upon a priest, who has never seen them before, is it lawful for him to marry them, relying solely upon their statement that there is no impediment?

GEO. MACLAGAN.

Passaic, N. J., May 22, 1904.

"I AM A CATHOLIC."

To the Editor of The Living Church:

SUFFER me a short note. I am only a simple learner, looking for more light. Your correspondent, Herbert Parrish, "Secretary of the League of the Catholic Name," under date of May 11, 1904, and in your issue of May 21, 1904, has this, among other things, to say: "The chief purpose of the League . . . is to persuade people who say in the Creed, 'I believe in the Catholic Church,' to say also in ordinary conversation, 'I am a Catholic.'" The question is, To what Creed does the writer refer? Presuming that he refers to the Apostles' Creed, which is appointed to be said in the services of our Prayer Book, I venture the statement that no loyal and true Churchman ever

says "I believe in the Catholic Church." This League may, I know not. In the Apostles' Creed we say, "I believe in the holy Catholic Church." In the Nicene Creed we say, "I believe in one Catholic and Apostolic Church."

Our profession of faith in the first instance is, first of all, in a Church which is first holy and then Catholic or Universal. In the second instance our profession of faith is in a Church which is "one Catholic and Apostolic." If the writer is referring to the Apostles' Creed, why misquote it? Or was it a typographical error?

We are merely asking for more light.

Another question: Did Christ establish a Church or a body of Catholics? Andrew D. Stowe.

Minneapolis, Minn., May 23, 1004.

[If our correspondent will refer to the Apostles' Creed as printed in the Book of Common Prayer, he will observe that in the words "holy Catholic Church," the word *Catholic* begins with a capital letter and the word *holy* does not; thus showing that while the term *holy* is used as a descriptive adjective, the term *Catholic* is used as a proper name. Consequently, while it would be an impertinence for one to say "I am a holy Catholic," it is quite in accordance with Prayer Book etymology to say "I am a Catholic." In the Nicene Creed, the phrase "Catholic and Apostolic Church" is so capitalized as to designate a proper name, while the adjective *one* is not, but is purely descriptive.

Christ established a Church, which is spiritually *His* Body. As a human aggregation of living men it acquired the title Catholic Church, which thereupon became fastened to it in the Creed and in history.—Editor L. C.]

CEREMONIAL ADDITIONS.

To the Editor of The Living Church:

I AM not in the least disposed to criticize the fact that use has been made of the liberty permitted by our Church to add to the minimum of prescribed ritual by much that is beautiful, venerable, and devotional, and perhaps it is not desirable to draw any hard-and-fast line and say that no farther advance shall be made in this direction.

But two things ought to be said, and it seems to me that The Living Church should not only allow an humble voice to call attention to them, but that it should itself lend its weighty influence to the enforcement of these propositions:

1. That great care should be used in introducing observances novel in the ordinary use of our communion, and which perhaps can hardly be found elsewhere than in Roman churches, and especially in emphasizing them to those who may thus perhaps be turned Rome-wards when leaving their particular parish—failing to find them in other churches of our own fellowship.

2. That the scheme which was understood to be on foot among the "Catholic" clergy to establish by consent for the present something like a uniformity of "extra" ritual be speedily matured and promulgated, so that the traveller who moves from city to city, may find himself at home in the representative churches of the "Catholic school." It is to be feared that in some churches practices have been introduced which go far beyond "permitted liberty." Even allowable variations in things advisedly established, should not be individual or parochial. The standard once adopted might be advanced a little in details, say at intervals of ten to fifteen years. When it is promulgated, it is to be hoped that the "Catholic"-minded parishes, by such small sacrifices as might be necessary, involving a little addition here and a little trimming there, may be brought into harmony and maintained therein.

I am your obedient servant,

Erving Winslow.

20 Central St., Boston, May 24, 1904.

THE "INEXPEDIENT" POLICY A FAILURE.

To the Editor of The Living Church:

IT DOES not always follow that because the first step taken in the right direction, the future course will ever be a right one. How sadly this has been proved is shown in the universal attitude of the Anglican Church since the Reformation. Had she been content to cut loose from the papacy only, holding fast to primitive Catholicism in both Faith and Practice, Romanism would to-day be practically dead among Anglo-Saxons. The short-sighted policy of the English episcopate in dealing with various movements in England has been productive of such antagonistic influences as Methodism, Salvation Army, in short, sectarianism in every form, instead of retaining these separated brethren. Her attitude towards the Oxford Movement drove Manning, Newman, and hosts of other giants from her bosom. She has killed a Lowder, a Mackonochie, a Dolling, and hosts of other loyal sons. Her refusal to grant America the episcopate made this country the hot-bed of Protestantism, and herself to be abhorred in the eyes of the people. In short, as history has so plainly shown, the "inexpedient" and on-the-fence policy, has been the curse of the Anglican Church for the past three hundred years or more.

And are we of America learning wisdom from our Mother's unwise course? Alas! no. We may well thank God that we have not been fettered with a State-bound law, and are free to govern ourselves without the consent of "Jews, Turks, infidels, and heretics" in Parliament, but our record is by no means clear, and we have, to a great degree, inherited that fatal idea of inexpediency, so detrimental to our own interests. It is true that we killed a De Koven, and a few other men, in the past, but taking it all in all, we have worried through that period of excitement since 1833 fairly well.

But there lies before us a glorious future, if we are only shrewd enough to grasp it and rise to the emergency. Are we going to do it? It looks dubious. Am I pessimistic? Not at all. The Church is Divine, and in spite of our efforts, good or bad, she will conquer in the end. But it lies in our power to hasten that end very materially. The load we have been carrying, and in spite of that weight, the advancement we have made in this country, is nothing short of marvellous. But because a horse is powerful enough to drag two tons, is it wise to put two tons on the wagon and to compel it to draw two tons always? Isn't it wiser to limit the load to one ton, in order that the life and energy of the horse may be prolonged? It would be slightly exaggerated, I think, to say we have romped along during our existence. Rather have we staggered along under the ponderous load of "The Protestant Episcopal Church in the United States of America." The time has come when far-seeing people desire to unload this burden in the wayside ditch of forgotten monstrosities, but lo! the bugbear "inexpediency" raises its ugly head, and for a time longer it would seem as if we would be obliged to continue on our way with this wretched load. Praise God, however, the pressure of the State does not bear upon us as it does in England, and there is a bright prospect that in the not distant future, the burden will become so loathsome that we will cast it aside. When we do, and begin to realize, by our quickness of step, and renewed energy, and rapid progress, our growth in numbers, our grasp on Catholic truth, and that after all we were never a Protestant sect, but a true and integral part of the One, Holy, Catholic, and Apostolic Church of Jesus Christ, then, and not till then, will we stand amazed that we allowed such folly as "inexpediency" to delay our action and hinder our work. God hasten the day when we will cast aside this present blindfold, and use our eyes to see what glorious possibilities lie within our reach. Harry Howe Bogert.

Point Pleasant, N. J., Whitsun Tuesday, 1904.

"WITH GREAT JOY."

To the Editor of The Living Church:

THANKS are due the Rev. Mr. Burleson for so courteously calling attention to the "one false note" marring the harmony of the thoughts recently grouped about "The Upper Room." The oversight is patent, and to be explained only through too sympathetic an interpretation, possibly, of the sorrow of bereavement as dominant in the hearts of the "orphaned" disciples. That this sorrow was deep and poignant, is manifest through our Lord's own tender solace bequeathed in the promised "Comforter"; and though the record makes clear that the angelic message was indeed received "with great joy," with its glad promise of the Master's sure return, yet we can scarce imagine other than a sense of very real loneness and sadness as they gathered in the Room so lately endeared by His Presence. Nevertheless, accuracy in all delineation of Scripture should be carefully maintained, and criticism, in the present instance is quite just. L. L. Robinson.

Louisville, Ky., May 28th, 1904.

It is in the time of trouble, when some, to whom we may have looked for consolation and encouragement, regard us with coldness, and others perhaps treat us with hostility, that the warmth of the friendly heart, and the support of the friendly hand, acquire increased value and demand additional gratitude.—*Bishop Munt.*

The voice of conscience is so delicate that it is easy to stifle it, but it is also so clear that it is impossible to mistake it.—*Feltham.*

Literary

Religious.

Ultimate Conceptions of Faith. By George A. Gordon. Boston: Houghton, Mifflin & Co., 1903.

An unbeliever possessed of a general knowledge of philosophy, some familiarity with the style of Emerson, and a favorable or at least fair disposition of mind towards Christianity, might possibly be brought by means of this book into an attitude still more favorable. How the conclusions reached could afford support or even confirmation to the personal faith of any well-instructed Christian, we cannot conceive. Doubtless such is not the purpose of the work. It purports to be a philosophical apology for some of the fundamental doctrines of Christian theism. Regarded simply in this character, it is interesting in portions. The various aspects of reality in thought and experience are arranged as categories, each of which is reduced to its "ultimate," and all proceed, in an expanding scale of significance, to God as "the absolute ultimate." The chapter on personality as the individual ultimate is among the best parts of the book.

It is difficult to judge where the book would leave a convert to its conclusions; no farther in practical matters, we fear, than any morally pure system of philosophy. Christ is acknowledged to be "the religious ultimate"; yet between the Person of Christ and the individual soul there is no trace of the possibility of any union save a "moral" one. There appears to be some respect for the theology of the New Testament, but no conception of the Church of the New Testament, an organic society, or earthly Body of Christ, perpetuating by Divine authority the spiritual functions of His Incarnation; no intimation of a sacramental life supporting and ministering to the moral.

The one strong point in the book is that Christ is made the central figure, the true intellectual and moral end of the individual. But where a writer expresses himself as desiring to speak in deep sympathy with the highest Christological ideal of the Church, it is unfortunate that he should end by attempting to defend the preposterous dual personality of Nestorianism. "Before His advent," he writes, "Jesus was not; but the Son of God, whose perfect human expression He is, is eternal in the heavens. The pre-existence of Jesus I do not find in the teachings of the great theologians." No wonder. If "Jesus" be the name of the human nature which the Eternal Son assumed, and which, in order to be truly representative of the race, must have been *impersonal*, no one will contend for its pre-existence. But if "Jesus" be the name of any *person*, it is the name of no other person than "the Son of God, eternal in the heavens," even though it be not applied to that Person in His pre-existent state. "*He* that descended is *the same* also that ascended up far above all heavens." In this linking together of time and eternity, there is only one Person involved; or else there is no real incarnation, but only an inspiration or indwelling.

Barring this grave error, and one or two other limitations imposed by modern Protestantism, and reading the book only for its philosophical witness to theism, it will be found both thoughtful and well constructed.

William H. McClellan.

The Mind of St. Peter and other Sermons. By Mandell Creighton, D.D., sometime Bishop of London. Edited by Louise Creighton. New York: Longmans, Green & Co.

This volume contains three addresses given by Dr. Creighton, when Bishop of Peterborough, at a Devotional meeting of Bishops at Lambeth in 1894, and thirteen sermons and addresses delivered after he became the Bishop of London.

One of the most striking is a sermon on the Failure of Laud, preached at the unveiling of a memorial window to Archbishop Laud in Gray's Inn Chapel, London. He shows clearly that Archbishop Laud. "in spite of the great qualities which he posessed, in spite of his undoubted integrity, in spite of his deep spiritual nature, in spite of his massive learning. . . . . was a failure."

Bishop Creighton is always at his best when discussing historical subjects; but he is also strong in his exegetical work. The sermon on "Who is My Neighbor?" preached before the S. P. C. K. in 1896, is a notable example of his power of analysis. This volume is a decided addition to our homiletical literature.

F. A. Sanborn.

A Church Manual for the Use of the Protestant Episcopal Church in the Diocese of Newark. Published by order of the Convention.

This is an exceedingly useful manual of ecclesiastical and civil law, compiled primarily for the Diocese of Newark, as stated on the title page, but comprising much matter of interest beyond. The contents include, first, the Constitution and then the Canons of the Diocese of Newark, then the Constitution and certain portions of the Canons of the General Convention, after which we have extracts from the Constitution, acts of the legislature, and decisions of the courts in New Jersey, which have reference in one way or another to ecclesiastical corporations in general and to the Church in particular. There are, finally, instructions on the proper modes of procedure in various events, with the appropriate forms; the New Jersey laws concerning marriage, and a very complete index. It would be useful if other Dioceses would authorize the publication of similar volumes.

Prayers, Psalms and Lections for the Household. By the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's. Fcap. 8vo. New York: Longmans, Green & Co.

Only the unhappy fact that family prayers have fallen so largely into abeyance in this country, can prevent this book having a wide circulation and a most useful mission. There are separate forms for the morning and for the evening of each day of the week, then a supply of occasional prayers for special needs, private and public, after which we find the collects from the Prayer Book and a number of the Psalms and other chapters of Holy Scripture. It is such a book as our fathers would have appreciated a generation ago, and we should like to think that it would be as well received to-day.

The Story of the Bible Society. By William Canton. New York: E. P. Dutton & Co.

This volume is the record of a wonderful work. The British and Foreign Bible Society was founded in London on March 7, 1804. It was a time of war and trouble, and most inauspicious for beginning such a work, and yet from the first the work has been abundantly blessed. The volume gives us, in a readable and attractive form, the history of the one hundred years just completed. The extensive character of the Society's work is shown by the fact that it has translated the Bible into almost 400 languages. Its agents have gone everywhere, and in the hundred years of the Society's life, have distributed over 180 million copies of the Scriptures! Surely God's blessing has been on the Society.

The author has done his part of the work well, and has given us a volume which should be in the hands of everyone interested in the wider distribution of God's Word.

The Parable of the Ten Virgins. Addresses given in Retreat. By the Rev. George Congreve, S.S.J.E. Oxford and London: A. R. Mowbray & Co. Price, 75 cents.

This book contains the notes of a Retreat given by Father Congreve to the All Saints Sisters of the Poor in Oxford, and repeated in South Africa and elsewhere. The addresses are deeply spiritual and even mystical, but they are also intensely practical, and must have been very helpful to the Religious to whom they were made.

The little book would be useful for persons making a Retreat without a director, or for devotional reading at any time.

Pictures from Pilgrim's Progress. By Charles H. Spurgeon. Chicago: Fleming H. Revell Co.

This is a series of addresses on the *Pilgrim's Progress*, delivered in the Metropolitan Tabernacle, London, by the celebrated preacher, Charles Spurgeon. The book is full of good points and practical thought; but it is marred by unjust and uncharitable aspersions on Christians of other communions than his own.

Under the editorship of the Rev. Vernon Staley, the first volume of the Oxford Sermon Library has been issued from the press of A. W. Mowbray & Co.' Oxford and London, and comprises the volume of *Sermons for the Festivals*, by John Henry Newman. The volume is, of course, still in print in the complete series of Newman's works, and thus one hardly understands why it should have been necessary to produce this new edition, except that no series of Oxford Sermons would be complete without a representation of the pure diction in sermon form which came from the pen of John Henry Newman in the days of his prime. Few sermons of the early half of the nineteenth century were so written that they would now be readable, but those of Dr. Newman are undoubtedly an exception, and are to-day, as they were when first published, masterpieces in homiletical literature.

We shall watch with interest for future volumes of the series, under the editorship of Mr. Staley. [New York: E. S. Gorham. Price, $1.75 net.]

The Rev. Dr. Marcus Dods, of Edinburgh, is now visiting this country and is about to deliver a course of Lectures on the Bross Foundation at Lake Forest College. The topic will be the timely subject of "The Bible, Its Origin and Nature." Dr. Dods is well known as a voluminous writer on this general subject, his principal books being *An Introduction to the New Testament*, *The Parables of Our Lord*, *Israel's Iron Age*, and *Mohammed, Buddha, and Christ*. His publisher in this country is Thomas Whittaker.

Fiction.

A Woman's Will. By Anne Warner. Illustrated. Boston: Little, Brown & Co. Price, $1.50.

A playful and fascinating widow, also young and wealthy, is in the foreground of the story. While this gay American possesses all the virtues of her temperament, she belongs unquestionably to the "Smart Set." The book is kept, however, within the bounds of the conventional, and the dialogue and musical interest are sprightly and humorous.

The Merry Anne. By Samuel Merwin. With Illustrations by Thomas Fogarty. New York: The Macmillan Co. Price, $1.50.

The smuggling story in which the good ship, *Merry Anne,* plays such an unwilling part is sure to please any one who reads the first chapter. A rather morbid young sailor, the captain of the *Merry Anne,* and a difficult and coquettish girl, make for the romance, while "Whiskey Jim" and his agents lend the sinister parts. Lakes Michigan and Huron are the waters which make sailing ground and stage of the little drama, with scenes from most of the lake ports worked into the setting. There are some good situations and a good ending.

The Court of Sacharissa. A Midsummer Idyll. By Hugh Sherringham and Nevill Meakin. New York: The Macmillan Co. Price, $1.50.

Sacharissa must be read to be appreciated. One can never, in a mere notice, express the charm and delicacy of the conversation that her courtiers use toward her and between themselves. The creation of the Mime, the Poet, the Scribe, the Ambassador, the Exotic, and the Man of Truth, can only spring from genius. How they met the Princess, their tales while sipping tea in that charming English garden, the humor of the situations, is all a delight to the ear when read aloud and to the heart and mind continually. Like a summer day it begins, and runs through sunshine and shower, all too soon to an ending.

The Mystery of Miriam. By J. Wesley Johnston. Boston: Herbert B. Turner & Co. Price, $1.50.

Mr. Johnston has given us in his new novel a very pleasant picture of life in New York, with a charming Swiss episode. Paul Bedford, a young broker in New York, falls in love with Miriam Saxby, his employer's daughter. His suit is indignantly rejected by the parent; but at last he is married to the girl a short time before her death. Later on he marries Judith Carreau; but not for love. She proves to have another husband living, and on discovering this fact she commits suicide. Before this, however, Paul sees in the American church in Paris a girl who looks exactly like his first wife. She has strange feelings that she has known him before, and they become devoted friends. When his second wife kills herself, he is free to marry this other Miriam.

The psychology is the weakest part of the book. The character-drawing and the descriptions are excellent, and the story is decidedly well told.

The North Star. A Tale of Norway in the Tenth Century. By M. E. Henry-Ruffin. Boston: Little, Brown & Co.

Mrs. Ruffin has told the story of the reign of Olaf Tryggverson and of the introduction of Christianity in Norway with great skill. The interest is sustained throughout, and the Christian tone is most agreeable. The local color is extremely good, and the story is told in a manner which is at once interesting and instructive. The book is thoroughly delightful.

The Effendi. A Romance of the Soudan. By Florence Brooks Whitehouse. Boston: Little, Brown & Co.

This is a story of life in Egypt within the last ten years. The scene of the greater part of the novel is laid in Luxor on the Nile; but the Prologue tells of the death of General Gordon at Khartoum, and the Epilogue, of the revenge of the English for his death. There are two delightful sets of lovers in the book, and no end of sensational episodes, to say nothing of battles. The author has evidently been in Egypt, for she shows great knowledge of it, and skill in depicting the scenery and life there. The whole book is most attractive and is well worth buying and putting on our library shelves.

The Singular Miss Smith. By Florence Morse Kingsley. New York: The Macmillan Co. Price, $1.25.

This is a very pleasant story of a rich young woman who studied Sociology by going out to service, and there fell in love with a young foundryman who proved to be a Harvard Professor. The book is written in Mrs. Kingsley's delightful style and is thoroughly entertaining.

By Snare of Love. By Arthur W. Marchmont. New York: F. A. Stokes Co.

Cyrus Grant, with his sister Enid, and his secretary, a young Englishman named Mervyn Ormesby, are in Constantinople on business of great importance. They fall in with Haidie Patras, a beautiful Greek girl, and through her, Grant becomes involved in a conspiracy against the government. There are all sorts of sensational complications and thrilling situations. The upshot is that Grant is poisoned, Haidie dies of grief, and Ormesby and Enid are married. The novel is extremely well written, and the interest is intense. It is a pity that a free use of Almighty God's most holy Name should mar such a well-written book; and that the author should make his heroine, who is supposed to be a lady, use common American slang.

With these two serious blots, however, the novel is well worth reading.

The Young Explorers of the Amazon; or, American Boys in Brazil. By Edward Stratemeyer. [Pan-American Series.] Boston: Lee & Shepard, 1904.

Mr. Stratemeyer's latest book takes us to Brazil, where there is sufficiently novel and interesting material to make a highly entertaining volume. Mr. Stratemeyer manages so to mingle sight-seeing, adventure, and information, that one follows his narrative with both pleasue and profit. This volume is as good as its predecessors, which is a sufficient commendation.

STARTLING NEWS FROM THE MISSION FIELD.

By the Rev. A. R. Macduff.

THE *Church Missionary Intelligencer* for April 1904 contains an article from the pen of the Rev. Dr. Hooper, a veteran and learned priest of the Diocese of Lucknow. He reports that a band of highly cultured Englishmen and English women have taken up their abode in the Holy City of Benares and that, on the banks of Gunga's sacred stream they have started what they call the Hindu Central College, it being their ambition to pour the new wine of Western learning into the old bottles of Vedic Brahmanism with the avowed object of evolving a highly superior sort of Theosophy. Thus the painful sight may be seen of baptized (save the mark!) professors of both sexes engaged in teaching out of pure anti-Christian fervor. So zealous is the European Staff, that most of its members give their services gratuitiously and the remainder work for the barest subsistence allowance. Within the precincts of the college, a temple has been dedicated to Saraswati, the Hindu goddess of wisdom. Over the chief entrance an image of the elephant-headed Ganesh has been set up. Devotion to Krishna, as the lord, is not only encouraged but strenuously advocated.

Dr. Hooper contends that the Central Hindu College is violently anti-Christian. And that he is justified in so saying, may surely be gathered from the following incident. One of these baptized professors was in the habit of making friendly calls at the home of the local C. M. S. missionary. He had also, on one occasion, actually accompanied his own wife to church. When these things became known, the bold offender was bidden either to resign or else forego all such reprehensible practices.

Now it stands to reason, that a condition of affairs like this could never exist unless there were an influential body of supporters and sympathizers in the home land, specially so, as there seems to be no lack of money to back up the venture.

Accordingly, on reading Dr. Hooper's instructive article, I could not help asking myself one or two questions. And firstly, with regard to that influential backing of which the Doctor speaks: is it confined to the British Isles? are there not certain hyper-cultured cliques in the United States, the transcendantly intellectual members of which draw religious inspiration rather from the *Vedanta* than from the old-fashioned Gospel? And may we not, if we keep our eyes open, see their literature distributed *gratis* and other tokens of an Oriental propaganda in progress at our very doors? And do not these things emphasize the warning given by an able writer in a recent issue of the *Contemporary Review,* who plainly asserted that the Church must bestir herself and convert the heathen or else the heathen would be perverting the Church? In taking up this position, that the reviewer hazarded no rash statement, but built a logical conclusion upon a calm survey of the world-wide march and trend of events. The Occident, said he, is ever being brought into closer and yet closer touch with the Orient; therefore (whether we relish it or not) Christianity, Islam, and Paganism are bound to act and to react upon one another as they have never done before. And it is for the Church to say which influence shall be in the ascendant.

Very many years ago, I myself heard the late Archbishop Tait foretell the oncoming of this very condition of affairs. Such a thing as an aggressive Paganism had never been dreamt of in those days, and so his Grace was mercilessly ridiculed in one of *Punch's* cartoons. But in spite of Mr. Punch's reputation for omniscient shrewdness, it will surely be admitted that the Archbishop has proved a true prophet.

HOSPITALITY OF THE WOMAN'S AUXILIARY.

By a Member of the Auxiliary.

IN THIS, the season of annual meetings of the Auxiliary, it may not be amiss to say a word on the subject of "missionary luncheons"—not an unimportant subject when one considers what a difference food makes at times in one's point of view. Can a hungry and tired delegate who perhaps has travelled many miles to attend a meeting, be expected to listen with much enthusiasm to addresses and business meetings, unless she has been refreshed by the proper kind of food?

I am not writing, however, to advocate more elaborate luncheons, but to suggest that they might, with profit to everyone, be made simpler. It seems to me that there are three good reasons why this should be done; and having had occasion to attend large meetings in five or six Dioceses within the last few years, I fancy that the same methods are very generally pursued.

Should not such a luncheon be planned, in the first place, so that it will be most refreshing and nourishing to tired guests? I have a meeting in mind where the speaker and many of the delegates had to leave home very early, with only a hurried breakfast. The luncheon consisted of cold ham, hot biscuits, coffee, cabbage salad, ice cream, and an overwhelming variety of rich cake. The speaker, who was not strong and was faint after a long journey, had to fall back on coffee and crackers, not daring to attempt anything else. And yet the good women of that parish had worked almost all day getting ready and "clearing away," and meant to be most hospitable.

Which brings me to my second reason for simplicity: that the women on the hospitality committee may not have such a busy day. Not that they complain—they wear themselves out smilingly, as a rule. When I remonstrated with one in another Diocese about having five or six courses, making an appalling number of dishes to wash, keep account of, and return to their various owners, she smiled and said: "Oh, we love to treat our guests well, and want to be just as hospitable as the other churches have been. Of course if there were some fixed rule about the luncheons, it would be different." She acknowledged that she and several other ladies had been in the parish house since nine o'clock that morning, and had not finished their work yet, although it was nearly four. They had not been able to go into the church for services or business meetings; and I remember another case where the rector's wife did not appear at all in church, because the luncheon—a most delicious and elaborate one—was to be in the rectory. Of course, in some large parishes it is an easy matter to turn the luncheon over to a caterer, making no trouble for the women; but the food should still be simple, both because the larger parishes set the pace for the smaller ones, and because of the expense.

This question of expense is one which should be seriously considered, and my third reason for simplicity is that it is wrong to spend so much money on such occasions for food. Even if the parish can well afford it, why should the repast be as sumptuous as a wedding breakfast? It makes poorer parishes uncomfortable, and leads to unflattering comparisons being made when an excellent luncheon is perhaps followed by a meagre offering for Missions. People who have contributed generously to the caterer's bill will possibly feel justified in dropping a dime into the alms basin, just as in smaller parishes women who have spent twenty-five cents on the cake they are asked to make, have little else to give when the missionary's appeal is made.

One cannot but think that it *would* be a good thing for some kind of rule to be made—a leaflet perhaps, sent out from the Missions House on the subject of Auxiliary luncheons. But if not, could not each Diocese try to offer its guests a simple feast, abundant in quantity, excellent in quality, but consisting of a few things chosen for their nourishing properties and prepared with a minimum of labor and expense? For instance, bouillon or any good soup, served in cups, meat sandwiches of various kinds, really good tea and coffee, and perhaps cake, would involve little preparation and would be refreshing to hungry people. Some parishes might prefer oysters instead of soup, and the menu might be varied a little, according to the time of year.

THE DESIRE of being pleased is universal; the desire of pleasing should be so, too. Let us not only scatter benefits, but even strew flowers for our fellow-travellers in the rugged ways of this world.—*Lord Chesterfield.*

The Family Fireside

ESTHER ASHLEY'S LOVE LETTERS.

By Frances Ledyard Haun.

I HAD been engaged to Roger Ashley but a short time when his great-aunt Esther died. He had often spoken to me of her. In her girlhood she had possessed many charms, not only great beauty but a very bright intellect. For a time she was a great society belle. Suddenly a shadow seemed to fall upon her. Just what it was, no one knew, but she withdrew from all gaiety and devoted herself to her family. One by one the brothers and sisters married, until she was left alone with her parents, whom she cared for until their death. Then she grew rather eccentric, declining all invitations, and seldom going out except for a drive or on some mission of charity, but she always was in church and gave liberally of her income. Two old servants lived with her in a part of the old family mansion, while the rest of the elegant rooms were closed.

Roger's father was her favorite nephew, but she seldom visited him; so when Roger was born, they were surprised at receiving a letter from her asking that she might name him and be his godmother. Of course her wish was granted, and so she named the baby, "Roger Vane."

As years went on, he grew very fond of her, and went often to see her. When he entered college she interested herself in his studies, and one Christmas she asked him to bring some of his friends and come up to the mansion for a few days. He said she was almost like a beautiful girl again, she seemed so to enjoy their merriment. After we were engaged, he took my picture and went up to tell her about it; he found her by the open fire in the sitting room, and looking very feeble, but she was so glad to see him, and, bright and cheery, he concluded he was needlessly alarmed.

She was delighted to know about me and our happiness, and begged him to remain all night, so they could have a talk. They sat long into the evening while she told him of his grandparents, and of the happy times the old house had known. Then he asked her why she called him "Roger Vane," saying:

"You know, Auntie, father never told me."

She replied: "Your father never knew. No one knows or ever will, until I am in the land where all things are made right."

Then she asked him to go with her into the parlor, and Roger said the room had been closed so long it made him shiver with nervousness; it all seemed so unreal, with the portraits gazing down upon them in the dim light.

Aunt Esther opened a large desk, and handing him a box, said:

"There, Roger dear, take those to Catharine with my love. I wore them for the last time sixty-five years ago. Now I am weary and will go to my room."

After she was settled for the night, her old Barbara came to ask "Master Roger to bid Miss Esther good night," or rather good-bye, as he would leave the next morning on a very early train. As Roger kissed her he promised to bring me soon to see her, and he noticed how very youthful she looked, and that there was a strange light in her face. As he left the room she waved her hand to him as a young girl might, and in a clear, strong voice said: *"Auf wiedersehen,* Roger, darling."

For some reason he felt alarmed, so decided to lie down on the great sofa in the sitting room instead of going to his usual room up stairs. Soon he went in to look at her, and she was quietly sleeping; so, replenishing the fire, he settled himself among the pillows, thinking all was well, and slept soundly, until the tall clock struck five. Then he lighted the lamp and went in again to see Aunt Esther, for the train left at six. She was in the same position, sleeping peacefully; but as he bent over her, he saw there would be no awakening, for she had drifted into the Country where "there shall be no night."

He telegraphed his family, and after they arrived he was obliged to return to the city on business; then he brought me the box. It contained two exquisite cameos, one bearing the profile of a very handsome man; the other a cupid with bent bow, also a miniature of a beautiful girl. As I opened the case a card fell out bearing the words: "Esther Ashley to Roger

Vane, October, 1837." So here was just a slight clue why my lover was named "Roger Vane."

After she was laid away, and the will was opened, it was found that she had left the dear old home and all its contents, with a large sum of money, to her beloved grand-nephew, "Roger Vane," believing him to be an honorable, God-fearing man. John and Barbara had an annuity left them, and shortly after went to live with a married daughter—and the old house was closed.

We were to be married in June; so early one May morning when Auntie had been gone six weeks, we went up on the train and walked the mile from the station across the fields. It was so beautiful. The skies were so blue and the grass so strewn with dandelions it looked as if the stars had fallen down. We stopped a moment to see Barbara and get the keys, then went on.

When Roger unlocked the front door I fairly shivered as the cold air rushed out upon us; so he told me to sit down on the porch until he let the sunshine in. Presently he came for me, and, hand in hand, we went over our home; for it was only a few moments' ride from the city and Roger could come back every evening. It was a charming old mansion. A great Dutch oven in the kitchen; a fire-place in nearly every room; deep window bases, and such quantities of carved furniture; a beautiful broad hall and winding stairs, and many old-fashioned portraits. I had wandered into one of the rooms upstairs alone, while Roger was struggling to open the hall window. In looking about I spied a cord hanging by the fire-place. Woman-like, I pulled it, when down came the fire-board with a crash, out flew several sparrows, and I was covered with dust and soot.

"Oh, Roger!" I called. "Come and see what I've done!"

"Never mind, dear," he said as he brushed me off. "No harm done. It would have had to come down soon anyway. I don't think this room has been used in fifty years. Anyhow, father never remembers being in it."

Just then we discovered a tin box that had evidently been hidden in the chimney. We dusted it and sitting down on the deep window-sill in the warm sunshine, Roger opened it and then we two read the history of dear Aunt Esther's life.

There were four letters, a miniature of a young, handsome man, and a faded green velvet Prayer Book. Opening the first letter we read:

"New York, December 23d, 1837.

"*My dear Queen Esther:*

"With a heart drumming a grateful 'reveille' upon the lining of my vest, my whole soul keeping time to the music, and all my faculties marching in close column to the enlivening quickstep, I present myself before you, and to each thought, feeling, desire, aspiration, and dream of my whole nature, I, as their Captain, give the word of command, 'Halt!' 'Present arms!' This military evolution gone through with, I come back to plain 'Roger' and tell you in my way how very grateful I am for the expression of your kind and loving thought of me, demonstrated in the beautiful purse I have just received. Whenever I look upon it I shall remember you, and the moments passed with you, as the silken threads good fortune has knit into the cotton ground-work of my existence. I shall recollect them as the beads upon the rosary of life—as the sunshiny days which have gilded the clouds with golden hue. I shall recollect my journeys to Ashley Manor as some of the splendid moves I have made upon life's chess board, as some of the occasional glimpses I have had of better things, of oases in the distance, to cheer me over the sandy desert of every day monotony, and make me feel that there is happiness for me, that there are true hearts beating around me, and guileless tongues speaking good words of cheer to encourage me to victory in the stern life battle, that all sweets are not drugged with gall and that all roses do not conceal a thorn. Will you accept the accompanying book and may the love exhibited upon its pages be a token of the love I bear my sweetheart, and, if among the prayers for rain, the 'President and all others in Authority'; if among the 'Petitions for the Clergy' and for 'Sick People,' and 'Persons Going to Sea'; if among all there you find one for your erring lover, will you please read it loud. And if none such be found, will you please extemporize *one* for the occasion, if such a thing be allowed by the Bishop and clergy? And remember, Esther, in good or evil, whether I am smiled upon by fortune or frowned upon by adversity, I shall cling to memories of my sweetheart as the brightest chapter in the history of my life. I shall be with you New Year's Eve at five o'clock. Yours,

"Roger Vane."

Then came her reply:

"Ashley Manor, December 25th, 1837.

"*Dear Roger:*

"All serene in camp on Hudson to-night. Force of Militia in order under the commanding officer, one private blue on account of Captain's absence, uniform pink and gray with holly attached, band playing 'Days of Absence' and 'The Vacant Chair.' Afternoon parade omitted for lack of military escort, Home and Musical drill in the evening. Taps, 11 P. M. There, my dear boy, how is that in answer to your military prelude? We have had a glorious Christmas, eighteen at dinner, and you can imagine my hands have been well filled looking after the young people, that's what it means to be the eldest sister. Thank you so much for your beautiful gift. We all went to service this A. M. and I carried 'the book,' and easily found a prayer to say for my beloved. Does your manly dignity allow you to wonder which one it was? It began, 'Unto God's gracious protection I commit thee.' They are calling me and I must go, so good night. I will meet you at the foot of the hill New Year's Eve.

"Lovingly your

"'Queen Esther.'"

The next one was dated—

"January 31st, 1838.

"*Dear Queen Esther:*

"This A. M. news came to me of my uncle's death. You know he was the Earl of Chesleigh. I must go at once, as I am his heir and the title descends to me. The steamer leaves at noon, so I cannot come to say 'good-bye.' I should love to have paid homage to my Queen before sailing over the sea. I am sending you a parting souvenir, you will recognize my profile and the boy who has played such a part in our affair. Keep my memory fresh in your heart, and when matters are arranged I shall come for my Queen, and in all 'merrie England' there will be none fairer than she. Auf wiedersehen, and even if I am Earl of Chesleigh I shall always be your 'Roger Vane'—Read a prayer in 'the book' for your boy who has 'gone down to the sea in a ship.' Faithfully,

"R. V."

The next and last was brief:

"Chesleigh Hall, August 15th, 1838.

"*Dear Miss Esther:*

"Very many thanks for your kindness in releasing me from my boyish promise. I return your miniature and the only letter I can find, I think I destroyed the rest. Please retain the slight gifts I made you, also the letters, I attach no importance to them. It is expedient for many reasons I wed Lady Lillian Roberts, our estates join and I find her lovable and charming. Thanking you for your courtesy, with best wishes for your future,

"I am sincerely,

"Roger Vane—Earl of Chesleigh."

As I unclasped the book, a bit of holly and two newspaper clippings fell out. The first was merely the notice of the Earl's and Lady Lillian's marriage in September, 1838, the second the account of the Earl's death in January, 1839, while riding to hounds; his horse fell upon him and he never recovered. For a time we were silent, then Roger said:

"Dear Aunt Esther. In the Land where there are no estates to join and where there is no marrying or giving in marriage, God grant her faithfulness may be rewarded, and that she may find her Roger Vane."

PRACTICAL HELPS FOR HOUSEWIVES.

In reading the home and household departments in the various journals, you see very often where the house-wives acknowledge the many benefits derived from reading the recipes, methods, and experiences of their sister-workers. I desire to give to the readers of The Living Church in the household a few excellent helps. One reader has asked me how to clean soot from carpets. They can be cleaned by covering the spot with salt, let it remain about ten minutes and then scrub it off. One application is sufficient to remove every trace of the soot, usually.

Wicker chairs, settees, etc., can be cleaned in a few moments with strong salt and water and a brush. When they become too soiled to clean in this way any longer, make a suds of warm rain-water and pearline, and scrub hard, going into every crevice, niche, and corner with a scrubbing brush and wipe dry with a chamois cloth. This will restore them to their original freshness.

Floors that are stained and oiled are easily kept clean. After the floor is stained, give it a coat of linseed-oil. If the oil is re-applied once a year, the floor will always look well.

It is not necessary to raise a cloud of dust every time a carpet is swept. Dampen a cupful of coarse salt and scatter it over the carpet, then sweep with quick, firm strokes. It will clean the carpet and leave the colors bright and fresh. S. H. H.

"Charity," saith one, "is as the philosopher's stone, that turns all into gold." It baptizeth all the other virtues, and makes them Christian. In a word, Faith is the foundation, Charity the building, which reacheth as high as Heaven, and Hope the pillar, or buttress, to uphold it.

When you rise in the morning, form a resolution to make the day a happy one to a fellow-creature.—*Sydney Smith.*

Church Kalendar.

June 3—Friday. Fast.
" 5—First Sunday after Trinity.
" 10—Friday. Fast.
" 11—Saturday. St. Barnabas, Apostle.
" 12—Second Sunday after Trinity.
" 17—Friday. Fast.
" 19—Third Sunday after Trinity.
" 24—Friday. Nativity St. John Baptist. Fast.
" 26—Fourth Sunday after Trinity.
" 29—Wednesday. St. Peter, Apostle.

KALENDAR OF COMING EVENTS.

June 7—Dioc. Conv., Fond du Lac.
" 8—Dioc. Conv., North Carolina.
" 14—Dioc. Conv., Central New York, Central Pennsylvania, Connecticut.
" 15—Dioc. Conv., Vermont, Asheville.
" 16—Dioc. Conv., Oregon.
" 19—Dioc. Conv., Montana.
" 22—Dioc. Conv., Duluth.
" 29—Dioc. Conv., Marquette.

Personal Mention.

THE Rev. HENRY ANSTICE, D.D., has been appointed Vicar of the Archdeaconry of Richmond, Diocese of New York. P. O. address unchanged, Church Missions House, 281 Fourth Ave., New York.

THE Rev. NELSON P. DAME has resigned the rectorship of Christ Church, Winchester, Va., to take effect June 15th, having accepted a call to Ossining, N. Y.

THE Rev. FREDERICK E. DELONGY, rector of Grace Church, Chillicothe, Mo., has resigned his charge.

THE address of the Rev. E. J. DENT is changed from Algoma, to Westboro, Wis.

THE address of the Rev. ROBERT Y. EVANS is changed from Evanston, Wyo., to 101 S. William St., Johnstown, N. Y.

THE Rev. H. K. HANNAH has been appointed minister in charge of St. Luke's, Hudson, Mass.

THE Rev. T. C. HUDSON has resumed his residence at New Paynesville, Minn., and may be addressed accordingly.

THE Rev. C. MORTON MURRAY has resigned the rectorship of Holyrood Church, New York, where he has ministered since the death of the founder, the Rev. William O. Embury, in June, 1899, and has accepted a call to St. Michael's Church, Wilmington, Del., to take effect June 1st.

THE Rev. C. M. PERKINS has resigned St. John's Church, Salem, and become rector of Trinity Church, Vineland, N. J.

THE Rev. REGINALD H. STARR, D.D., has left New York for his summer home in Canada. His address is: "Tyddyn Bach," Port Rowan, Ontario, Can.

THE address of the Rev. W. A. STIMSON is changed to Croswell, Mich.

THE Rev. D. F. THOMPSON has resigned his charge at Montevideo, Minn.

THE Rev. M. A. TRATHEN is priest in charge of St. Clement's Church, Brooklyn. Address, 196 8th Street, Brooklyn, N. Y.

THE Rev. J. L. TRYON will have charge of the summer work at Point Allerton, Mass.

THE address of the Rev. X. ALANSON WELTON is 448 Alta St., Redlands, Calif.

THE Rev. F. P. WILLES has recently accepted work in Elizabeth, N. J. His address will be 30 S. Second Street.

DEGREES CONFERRED.

BY NASHOTAH HOUSE.—D.D. upon the Rev. WILLIAM MCGARVEY, Superior of the Order of Companions of Our Saviour, Philadelphia; and the Rev. ARTHUR RITCHIE, rector of St. Ignatius' Church, New York.

CARTHAGE COLLEGE, Carthage, Ill.—D.D. upon the Rev. J. M. D. DAVIDSON, City Missionary of Chicago.

ORDINATIONS.

DEACONS.

MILWAUKEE.—By the Bishop of the Diocese, on Trinity Sunday, at All Saints' Cathedral: EDGAR NATHAN COWAN, CHARLES HOUGHTON FOSBROKE, SAMUEL WINFIELD DAY, SAMUEL ALFRED BROWN MERCER, and WILLIAM HENRY STONE. The first two named are graduates of the General Theological Seminary, and the last three of Nashotah. The candidates were presented by the Rev. President Webb, D.D., and the Rev. Professor H. E. W. Fosbroke of Nashotah, and the Rev. W. L. Hayward of Philadelphia. The sermon was preached by the Rev. George F. Burroughs, rector of St. Andrew's Church, Milwaukee. Mr. Fosbroke becomes assistant at Mount Calvary, Baltimore; Mr. Cowan at St. Mark's, Philadelphia; Mr. Day will become missionary at Jefferson, Wis.; Mr. Mercer at Mazomanie, Wis.; and Mr. Stone at Columbus, Wis.

NEWARK.—At the Church of the Holy Communion, South Orange, N. J., May 23d, by the Bishop, WALLACE M. GORDON. He was presented by the Rev. Lewis Cameron, rector of the Holy Communion, to whom Mr. Gordon will act as assistant. The Rev. Wm. Fitz-Simon was preacher.

NEW YORK.—On Trinity Sunday, in the crypt of the Cathedral of St. John the Divine, Bishop Coadjutor Greer ordained to the diaconate Mr. ELLIOTT W. BOONE, a son of the late Bishop Boone and a graduate of Cambridge; Mr. EUGENE M. CURTIS, also of Cambridge; and Messrs. I. E. BOSS, EDWARD P. HOOPER, VERNON D. RUGGLES, and GEORGE B. KINKEAD of the General Seminary. Bishop Greer preached the sermon and was assisted in the service by Archdeacon Nelson and other members of the Cathedral staff.

PRIESTS.

EASTON.—At the Cathedral, Easton, Thursday, May 19th, the Bishop advanced the Rev. HENRY LOWNDES DREW to the priesthood. The Rev. Jesse Higgins presented the candidate and preached. The chasuble was placed upon him by the Rev. Messrs. Higgins and Adkins, after the laying on of hands. Dean Rich was master of ceremonies and the Rev. Messrs. C. M. Smith, W. Y. Beaven, and Henry Parkman also assisted in the service.

KANSAS. The Rev. WILBUR SCRANTON LEETE was advanced to the Priesthood by the Rt. Rev. Frank R. Millspaugh, D.D., in St. Andrew's Church, Emporia, Kans., May 18th, the Very Rev. J. P. deB. Kaye preaching the sermon and presenting the candidate. The Rev. A. F. Randall also assisted in the laying on of hands.

PITTSBURGH.—On Monday in Whitsun-week, at Trinity Church, New Castle, the Bishop advanced to the priesthood the Rev. ALFRED IZON. The sermon was preached by the Rev. A. Alexander and the candidate presented by the Rev. Dr. C. W. Tyler, rector of the parish. Other clergymen assisting were the Rev. Messrs. L. F. Cole, F. S. Spalding, and Amos Bannister.

DIED.

BARKER.—In loving remembrance: Entered into the rest of Paradise, May 21, 1904, ELLEN TEMPLE, the dearly loved wife of the Rev. Henry BARKER, rector of All Saints', Rosendale, N. Y. Aged 66 years.

"Illa mortua adhuc in Christo vivit.

Funeral service at All Saints' Church, Rosendale, conducted by the venerable the Archdeacon of Orange assisted by other clergy. Interment in Rosendale cemetery.

Pax tibi.

HIGBY.—Entered into Paradise on the morning of Whitsunday, MARY LOUISE, the infant daughter of Rev. and Mrs. A. W. HIGBY, aged 11 months. Burial at Oklahoma City, Okla.

HOWE.—Entered into rest at Lima, Indiana, May 21st, 1904, FRANCES GLIDDEN HOWE, wife of the late John B. Howe and founder of Howe School. Aged 78 years.

"Grant her, O Lord, eternal rest,
And let light perpetual shine upon her."

MINTURN.—Died at Amazonia, Diocese of West Missouri, on May 14th, LOREN T. MINTURN, deacon, in the 85th year of his age. Burial at St. Joseph, Mo.

"A good man, and full of the Holy Ghost and of faith."

MEMORIAL.

REV. JOHN HOLMES CONVERSE.

On Thursday, March 5th, at Gwynedd, Pa., the REVEREND JOHN HOLMES CONVERSE departed this life. This announcement will bring sincere grief to the hearts of many who have loved him as a friend, a teacher, and a priest.

He was born at Frederick, Md., in 1857, graduated with high honors from Harvard in 1857, and, later, from the Berkeley Divinity School. Previous to entering upon his preparation for holy orders he had studied law and had been admitted to the bar.

For ten years, from 1871 to 1881, he was professor of Latin and Greek at Racine College, where he was closely associated with the late Dr. James DeKoven in relations of peculiar sympathy and friendship. After Dr. DeKoven's death Professor Converse was at once thought of as well fitted for the vacant Wardenship of Racine, but he positively declined to allow his name to be considered and shortly resigned his professorship and became rector of Trinity Church, Bristol, R. I., at the same time conducting a small preparatory school for boys. Later, he continued his work of instruction at New Hamburgh, N. Y., and Cold Spring, N. Y. As he grew older he decided to give up his teaching, but became rector of Christ Church, Riverton, N. J., and, finally, of the Church of the Messiah at Gwynedd. Between these rectorships he spent one year abroad, officiating for a time at the American Church at Lucerne, Switzerland.

As a professor and teacher Mr. Converse made a deep mark in the lives of his pupils, all of whom loved and respected him for his lofty character and conspicuous ability. He was a classical scholar of the good old-fashioned sort, accurate and elegant, inspiring, positive. One of his pupils once said that it was a liberal education to hear him read Horace in the Latin.

Many men now in business and in the professions, men who sat in his classes, will mourn, with friends and parishioners, the loss of this graceful scholar, this faithful priest, this Christian gentleman. May light eternal shine upon him!

RETREATS.

RETREAT AT KEMPER HALL.

The annual Retreat at Kemper Hall, Kenosha, Wis., for Associates and other ladies, will begin with Vespers on Tuesday, June 14th, and close with the Holy Eucharist on Saturday, June 18th. Conductor, the Rev. Father Hughson, O.H.C. Ladies desiring to attend will please notify the SISTER SUPERIOR.

WANTED.

POSITIONS OFFERED.

RECTOR wanted for Ohio parish of 200 communicants, town of 15,000. Address ALBERT DOUGLAS, Chillicothe, Ohio.

POSITIONS WANTED.

PRIEST.—Church work after June 22nd, by a married Priest. Aged thirty-three. Rev. ARTHUR W. SHAW, 135 20th Street, Milwaukee.

PRIEST.—To supply northern parish one or two months. Southern Rector. Modest compensation desired. "DOCTOR," care LIVING CHURCH, Milwaukee.

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ESTABLISHED with approval of Bishops as a medium of communication between churches and clergy, and conducted by the JOHN E. WEBSTER Co., under the management of the Rev. CHARLES PICKELLS, D.D. Churches needing clergymen for parish, mission, and summer work, and clergymen seeking positions, please write for circulars and full information to the Company, 5 East 14th Street, New York.

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ST. LOUIS WORLD'S FAIR.

[Announcements under this head will be made only with name of one of the St. Louis clergy as reference, the department being intended to bring high class tourists in touch with high class parties willing to receive such. Applications should be sent promptly, as only a few such announcements can be accommodated in any one issue. Two cents per word each insertion.]

SISTERHOOD OF THE GOOD SHEPHERD, 1607 South Compton Avenue. Ladies especially. Small room, one person, or larger room, two persons, $15.00 per week. Large room, three or more persons, $12.00 per week. Without dinner.

HOTEL CARLTON.—Four neighboring houses, managed by an expert housekeeper, wife of a rector. Prices, $1.00-$2.00. Meals if desired. Convenient location, first-class house. Refer Bishop Tuttle. Mrs. J. K. Brennan, 4152 Washington Boulevard.

ROOMS, with breakfast. All conveniences, moderate terms. Rev. J. H. Cloud, 2606 Virginia Ave., St. Louis.

THE DOCTOR'S."—A large private residence, open during the Exposition. Rates $1.00 to $2.00 per day with bath and breakfast. Reference, Dean Davis. Illustrated booklet on application. Dr. L. C. McElwee, 1221 North Grand Avenue.

SUMMER BOARD.

PRIVATE family would take few boarders for summer. Refined surroundings, ample grounds, references exchanged. Box 213, Ridgewood, N. J.

MISCELLANEOUS.

TO GUARDIANS.—A refined home with exceptional advantages in regard to care, training, and education is offered to a few orphan girls. Best references given and required. Address Z 3, Office of The Living Church, Milwaukee.

CHURCHYARD OF ST. JAMES-THE-LESS PHILADELPHIA.

BURIAL LOTS can be purchased upon application to Francis A. Lewis, Accounting Warden, 512 Walnut St.

BUREAU OF INFORMATION.

Readers of The Living Church desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

NOTICE.

DO YOU BELIEVE IN PENSIONING THE CLERGY?

United States Government, cities, railroads, great commercial enterprises, and certain trades pension as a matter of business without tax or assessment. Several denominations guarantee $300. Merchant's Fund of Philadelphia, same. Police and firemen pensions average $400. Principles inculcated by Church inspire, at bottom, all these. Why, then, is the Church behind? First: ignorance of need (we have 400 now on the General Clergy Relief Fund lists to care for); and, Second: ignorance of National Official Fund for Workers (same status in General Canons as Missionary Society for Work) and confusion of societies, and consequent waste and diversion of money. Can't accomplish results in forty or more ways, and all without regard to others' contributions. Obey recommendation of General Convention, viz., "Offering once a year and proportion of Communion Alms." The only broad-gauge plan. Applies no tests, attaches no conditions, requires no payments or dues, admits of no forfeiture, but offers benefits to all clergy of the Church, widows and orphans, without regard to age or Diocese, and provides for automatic old age pension when funds increase. Give help and advocacy and the long desired result will be attained. We could plead the pathos and need, but is it not your privilege as a Christian; indeed, are you a Christian, if you neglect this?—the practice of the Gospel of the Kingdom in your very midst.

General Clergy Relief Fund, Church House, 12th and Walnut Streets, Philadelphia.

(Rev.) Alfred J. P. McClure,
Assistant Treasurer and Financial Agent.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

BOOKS RECEIVED.

E. S. GORHAM. New York.

Roman Claims in the Light of History. By the Rev. William Peoples, M.A.

HOUGHTON, MIFFLIN & CO. Boston.

Poems. By Ralph Waldo Emerson. Centenary Edition. Price, $1.50.

Letters and Social Aims. By Ralph Waldo Emerson. Centenary Edition. Price, $1.50.

E. P. DUTTON & CO. New York.

A Greek Grammer, Accidence, and Syntax for Schools and Colleges. By John Thompson, M.A., formerly Scholar of Christ's College, Cambridge; Senior Classical Master, the High School, Dublin. Price, $1.50 net.

LONGMANS, GREEN & CO. New York.

The Church and Its Organization in Primitive and Catholic Times. An Interpretation of Rudolph Sohm's Kirchenrecht. By Walter Lowrie, M.A. The Primitive Age. Price, $3.50 net.

Visitation Charges Delivered to the Clergy and Churchwardens of the Dioceses of Chester and Oxford by William Stubbs, D.D. Edited by E. E. Holmes, Honorary Canon of Christ Church and Vicar of Sonning, formerly Domestic Chaplain to the Bishop of Oxford.

J. B. LIPPINCOTT CO. Philadelphia.

Daniel and the Age of the Exile. By the Rev. A Mitchell Hunter, M.A., Cardross. The Temple Series of Bible Handbooks. Price, 30 cts.

GINN & CO. Boston.

Essays of Charles Lamb. Selected and Edited with Introduction and Notes by George Armstrong Wauchope, M.A., Ph.D., Professor of English in South Carolina College. Standard English Classics Series.

RIVINGTONS. London, England.

Evidences of Christianity. By the Rev. Lonsdale Ragg, M.A., Prebendary and Vice-Chancellor of Lincoln Cathedral: Sometime Warden of Bishop's Hostel, Lincoln. Oxford Church Text Books Series. Price, 30 cts. net.

A. C. McCLURG & CO. Chicago.

Sermonettes Selected and Translated from the French of Félicité Robert de Lamennais by J. L. Jacobson Van Hemert.

PAMPHLETS.

A Sermon. By the Rev. Edwin Lee Tanner. Delivered at the Ordination to the Priesthood of the Rev. Frederick Thomas Henstridge and Rev. Wilson Edward Tanner, Calvary Church, Syracuse, N. Y., December 22, 1903. Printed by Request.

Report of the Sunday School Commission of the Diocese of Chicago to the Sixty-Seventh Annual Convention, May, 1904. Published by the Commission.

Has the Church a Course of Instruction for Her Children? Has She Ordered the Use of the Same? By the Rt. Rev. Charles M. Beckwith, D.D., Bishop of Alabama.

The Present Position of the Irish Church. By John Henry Bernard, D.D., Dean of St. Patrick's. LXXXIV. The Church Historical Society Series. (This paper was read at a meeting of the Anglo-Irish Church Society in the Jerusalem Chamber, Westminster Abbey, on December 17, 1903.) London: Society for Promoting Christian Knowledge. New York: E. S. Gorham.

A DOUBLE-TAILED COMET.

The use of photography in the study of comets is bringing to light many anomalies in their structure that tax the ingenuity of astronomers to explain. The latest occurred in the comet that visited us last year—Borelli's—whose tail, in July last, split in two for no apparent reason. A section of it broke from the head and travelled away from the rest at a relative speed of twenty-nine miles a second. It is suggested by Professor E. E. Barnard, who writes of this phenomenon in "Popular Astronomy," that the emission of particles from the head to form the tail may have suddenly altered slighty in direction; or, possibly, a wandering swarm of meteorites may have collided with the tail.—*Success.*

ADVICE TO YOUNG MEN.

You cannot retain your self-respect if you are loose and foul of tongue. A man who is to lead a clean and honorable life must inevitably suffer if his speech likewise is not clean and honorable. The future welfare of the nation depends upon the way in which we can combine in our men—in our young men—decency and strength. There is no good of your preaching to your boys to be brave if you run away; there is no good of your preaching to them to tell the truth if you do not. Unless there is a spirit of honesty in a man, unless there is a moral sense, his courage, his strength, his power but make him a dangerous creature in our life—a man, whether from the standpoint of our social or political systems, to be feared and to be hunted down. In civil life, the greater a man's ability, if it is not combined with the moral sense, the more dangerous that man as a citizen, the worse he is as a citizen.—*Theodore Roosevelt.*

The Church at Work

BROTHERHOOD OF ST. ANDREW.

Resignation of President English.

It is stated unofficially that Mr. H. D. W. English, President of the Brotherhood of St. Andrew, has been obliged, under medical direction, to tender his resignation of the presidency by reason of illness which compels him to relinquish all work not absolutely necessary. It is believed that his ill health will not be permanent. The resignation was understood to be ready for presentation at the council meeting on Wednesday of this week.

GUILD OF ALL SOULS.

Annual Meeting in Milwaukee.

The anniversary of the Guild of All Souls was held in All Saints' Cathedral, Milwaukee, on Monday, May 30th. There were three early celebrations of Holy Communion and a solemn procession and Holy Eucharist at 11:15. The celebrant was the Rev. James Francis Kieb. The deacon was the Rev. C. B. B. Wright, Ph.D., and the sub-deacon, the Rev. Samuel W. Day. The Bishop of the Diocese was present in the throne. The address was made by the Rev. Charles E. Bowles, the warden of the Guild. The service was Eyré in B flat, and the anthem was Dr. Stainer's "What are these." A luncheon was served in the guild room, after which the business meeting was held in the hall.

The former officers were reëlected. Three new members were elected on the Council to fill vacancies; the Rev. W. H. Van Allen, rector of the Church of the Advent, Boston, Rev. S. C. Hughson of the Order of the Holy Cross, and the Rev. F. S. Penfold, Canon of the Cathedral in Quincy, Ill. Remarks were made by the Rev. E. A. Larrabee, Mr. T. E. Smith, Jr., Rev. J. B. Haslam, Canon St. George, and others.

The first cope ever worn in the American Church, a bequest from the late Rev. O. S. Prescott, was shown. The attendance of clergy and delegates was large.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.
Richard H. Nelson, D.D., Bp. Coadj.

Death of Rev. Henry Kingham—Grace Church Anniversary.

The sudden death of the rector of St. Stephen's parish, Schuylerville, N. Y., the Rev. Henry Kingham, came as a stunning blow to a large circle in that vicinity. Mr. Kingham was visiting with his wife and child at the home of Dr. Burnett, Mrs. Kingham's father, in Newark, N. J., and was found dead in bed from heart failure. He had been in the Diocese about three years, and was loved by all.

Mr. Kingham had been in poor health for some time, but was apparently in his usual health on Monday of last week. On Tuesday morning it was discovered that he had died in the night. He was a native of England and about forty years of age. As a young man, he went to British Columbia where, in 1889, he was ordained to the priesthood. He had served parishes in Victoria, British Columbia; Great Falls, Montana; La Crosse, Wis.; West Orange, N. J.; Florence, Ala.; and Schroon Lake, N. Y. While assistant at West Orange he married the daughter of Dr. James B. Burnett, who, with one child, survives him.

On Sunday, May 22nd, Grace parish, Albany (the Rev. P. H. Birdsall, rector), celebrated the 58th anniversary of its foundation. There was a large attendance at all the services. The rector preached the sermon, tracing the history of the church from its early beginning to its present large and extending growth. On Whitsun-Tuesday the social side of the anniversary was celebrated by a Whitsun tea, held in the parish house. All the clergy of the city were present. Addresses were made by the Rev. Dr. Carter, Chancellor of All Saints' Cathedral, the Rev. Dr. Battershall of St. Peter's, the Rev. Dr. Prall of St. Paul's, the Rev. Canon Fulcher of the Cathedral, and the Rev. Mr. Coerr of St. Andrew's. The rector announced that the fund for the improvement of the church was being subscribed, and trusted that very soon the work would be begun. Mr. Birdsall is one of the hardest-worked of the city clergy. He has a wonderful field and keeps in close touch with his people.

CENTRAL NEW YORK.

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.
Chas. T. Olmsted, D.D., Bp. Coadj.

Convocation at Clayton.

The spring Convocation of the First District was held in Christ Church, Clayton, on the 23d and 24th insts., with a large attendance. On Monday evening a sermon was preached by the Bishop, who made a powerful appeal for fidelity to duty in promoting the Kingdom of God. The following day at the Holy Communion, a sermon was preached by the rector of Sackett's Harbor. The Woman's Auxiliary met in the afternoon, when stirring addresses were given by Mrs. Knickerbocker, Mrs. Hinds, Mrs. Willard, and the Bishop. The Convocation then held its business session. The Dean and secretary were requested to send, on behalf of the members, to Bishop Huntington, their loving congratulations on the attainment of his 85th birthday.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Woman's Auxiliary—Notes.

The 20th annual meeting of the Chicago Branch Woman's Auxiliary was held in St. Chrysostom's Church, Thursday, May 26th. The morning sermon was by the Rev. Herman Page, rector of St. Paul's Church, Kenwood. Bishop Anderson was the celebrant with the Rev. T. A. Snively, Rev. J. H. Hopkins, and Rev. Herman Page as assistants. Before proceeding to the parish house, where a tempting luncheon was served by the women of St. Chrysostom's Church, those present assembled by parishes, for roll call, and 445 delegates from 44 branches responded. A telegram of affectionate greeting was sent at this time to Bishop and Mrs. McLaren at Point Pleasant, N. J. Letters of greeting were read by Mrs. Hopkins, the president, from Miss Higgins, and from Dr. Glenton in China. The President announced that an invitation had come from the Church of Our Saviour to hold the semi-annual meeting there next October. At the afternoon session, the Rev. T. A. Snively delivered the address of welcome. He said that by a reflex movement, missions at home were frequently helped and pushed forward by missionary efforts abroad. The annual reports followed in their prescribed order. The combined report of the corresponding secretary and treasurer, read by Mrs. Chenoweth, showed that the value of the work of the Chicago branch for the past year amounts to $25,684.47. This sum includes boxes valued at $8,129.81, and $17,554.66 in money. The total amount likewise includes $2,257.98, contributed by the Junior Department in boxes and money. The President, Mrs. John Henry Hopkins, announced that the "Birthday" money placed in the alms basins at the morning service amounted to over $1,800. This sum added to the "birthday" collections made at the two previous annual meetings for the United Offering, make it possible for the Chicago delegation to carry more than $3,300 with it to Boston next October. During the year the President of the Chicago Branch has attended 92 Auxiliary gatherings, including visits to the Dioceses of Milwaukee, Minnesota, Michigan, and West Missouri. Her address, in contrast to its usual spiritual bent, pertained to the "plain and prosaic topic"—as the speaker expressed it—of "Methods of Work." Presidents of parochial branches were urged not to concentrate their entire interest upon the members of their branches, but to extend it to Churchwomen with no affiliation for the varied missionary purposes which the Auxiliary represents. Bishop Anderson introduced the two speakers of the afternoon, the Rev. C. E. Rice of Circle City, Alaska, and the Rev. L. H. Roots of Hankow, China. The Rev. Mr. Rice prefaced his remarks with a description of the "land of the midnight sun." Owing to the interest of the Chicago Branch in Miss Farthing, the missionary whom it maintains in Alaska, the speaker confined his account largely to the hospital, school, and mission station in Circle City, where Miss Farthing's efforts have already proven so beneficial. The main address of the session was delivered by the Rev. L. H. Roots, who spoke in an optimistic way of the steady progress of missionary work in China and of its great future.

Owing to the system of pledge-cards recently introduced, the laborious taking of pledges was dispensed with. The list of pledges for assistant city missionaries was, however, read by Mrs. Hopkins and amounted to over $1,800. The pledges made by the Junior branches were read by Mrs. Lewis, and amounted to $57.50 for the McLaren scholarship and $55.50 for the Mexican McLaren scholarship. The last item of business before the benediction was pronounced was the election of officers for the ensuing year. The Bishop Coadjutor presided. The result was as follows: President, Mrs. John Henry Hopkins; Vice-Presidents, Miss K. D. Arnold, Mrs. V. B. Fullerton, Mrs. W. D. C. Street, Mrs. E. M. Duncombe, Mrs. H. B. Butler; Treasurer, Mrs. Jas. T. Hoyne; Corresponding Secretary, Mrs. J. J. McDermid; Recording Secretary, Mrs. C. L. Chenoweth. The offering of the afternoon was to be equally divided and added to the funds which shall erect memorials to the late Bishop Ingle of China and Bishop Leonard of Salt Lake City.

Ground was broken last week at St. Mark's Church, Evanston, for a new parish house, to cost about $20,000.

Christ Church, Winnetka, which has just been admitted into union with the Convention, is the recipient of a gift of $30,000 for a new church, to be a memorial to Mrs. Fox and her three children, who were lost in the Iroquois fire.

Christ Church Chicago, has received a gift of a new lot adjoining its present prop-

erty. It is a memorial to the late W. G. Hibbard

The Rev. Z. B. T. Phillips, rector of Trinity Church, who has been in the hospital undergoing an operation for appendicitis, is much improved and expects to be in the chancel on next Sunday.

On Wednesday evening of last week a reception was tendered the curates and past curates by the rector and congregation of St. Peter's Church.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Death of Rev. L. W. Saltonstall—Church Reopened at Westville—Bequest for Bridgeport.

The Rev. Lindall Winthrop Saltonstall, formerly rector of Christ Church, Hartford, died suddenly while on a recent visit to that city. He was the guest of Mr. J. G. Woodward. On Friday evening, May 20th, he dined with the Rev. James W. Bradin, rector of St. John's Church. Though he had been for two years afflicted with a heart trouble, nothing unusual was noticed in his condition when he retired for the night. In the morning, he was found dead in his bed, and the expression on his face was one of peace.

Mr. Saltonstall was a native of Chicago, though of the New England family of that name. He was born in 1844. He was a graduate of the Alexandria Seminary, and was ordained by Bishop Littlejohn in 1877. St. Mary's, Dorchester, Mass., was his first cure, where he remained for thirteen years. He was rector of Christ Church, Hartford, from 1890 to 1901. Since his resignation of the latter parish, he has had no parochial cure, retaining, however his canonical connection with this Diocese. He was for several months in charge of All Saints', Worcester, after the elevation of Dr. Vinton to the episcopate of Western Massachusetts.

The funeral took place at Christ Church. The services were conducted by the Rev. James W. Bradin, President George Williamson Smith of Trinity College, and the Rev. James Goodwin, rector of Christ Church. Besides the clergy mentioned there were present the Rev. Dr. Samuel Hart, Archdeacon H. I. Bodley, Rev. Francis Goodwin, Rev. J. P. Faucon, Rev. E. deF. Miel, Rev. Henry Macbeth, and Rev. John J. McCook. The burial was in Forest Hill Cemetery, near Boston .

St. James', Westville, in the suburbs of New Haven (the Rev. J. Frederic Sexton, rector), was reopened by the Bishop of the Diocese, on Tuesday in Whitsun-week. Many and extensive improvements have been made during the present rectorship. A new recess chancel added, a new organ set up, parish rooms fitted in the basement, etc., are among these. The interior of the church has lately been beautifully decorated, the gift of Mrs. Ryerson of Chicago, in memory of her mother, the late Mrs. Mitchell, wife of Donald G. Mitchell. "Ik Marvel." Mrs. Mitchell was, for many years a zealous worker at St. James'. The decorations of the interior formed a fitting completion of the improvements of recent years.

The Bishop extended his congratulations, and the sermon was preached by the Rev. William H. Vibbert, D.D., of St. Agnes' Chapel, New York, who had charge of the parish in 1862. A collation was served in the parish rooms when letters of regret were read from former rectors, the Rev. Messrs. Camp, James Stoddard, and A. N. Lewis. Speeches were made by the Bishop, Messrs. Woodcock, Buckley, Coley, and Bell.

St. Paul's parish, Bridgeport (the Rev. Earl H. Kenyon, rector), receives from the estate of the late Mrs. Richardson, widow of the first rector, a legacy of $500, to apply on a rectory for the parish.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

Diocesan Notes.

The Bishop visited, as usual, on Whitsunday, the old church of Christ Church, Broad Creek, a building erected before the American Revolution. It is a large one, but as many people were outside as within, and every seat within was fully occupied. Many came great distances to attend, and the scene, with the adjoining woods crowded with teams, reminded one of an old-fashioned camp-meeting.

St. Luke's Church, Seaford, after undergoing extensive repairs, enlargement, and adorning, was reopened by the Bishop on May 12th, with an appropriate service of Benediction. He spoke in very complimentary terms of what had been done. A class of seven persons was confirmed.

The recent semi-annual banquet of the Church Club of Delaware was a very successful one. Twelve new members, with many old ones, were present. Among the speakers were the Bishop of the Diocese, Judge G. Harry Davis of Philadelphia, the Rev. L. N. Caley, the Rev. Peregrine Wroth, and Mr. Francis A. Lewis of Philadelphia.

The Woman's Auxiliary of the Diocese held its May meeting in the 200 years-old parish of Stanton. The attendance from all parts of the Diocese was unusually large and the proceedings were most interesting. The scene at luncheon time, amid the venerable trees surrounding the church, was most picturesque.

Mr. Joseph Swift has been elected treasurer of the Diocese in succession to Mr. Wm. D. Brinkle, lately deceased, and whom the Bishop characterized as "a model treasurer." The Rev. Wm. J. Wilkie has been elected to the Standing Committee in place of the Rev. Dr. Jefferis, removed from the Diocese. Mr. William D. Brinkle has been appointed by the Bishop as diocesan architect.

The Bishop, on the 16th, instituted the Rev. Arthur E. Whatham into the rectorship of St. Paul's Church, Georgetown. There were present the Methodist Episcopal, the Presbyterian, and Methodist Protestant ministers. After the service, they all dined with the Bishop at the rectory. The Rev. Herbert J. Cook of Conshohocken, Pa., has been conducting a very interesting mission in this same parish. It closed on Whitsunday.

St. James' Church, Westville, Conn.

DULUTH.

J. D. Morrison, D.D., LL.D., Miss. Ep.

Thirteen out of a class of fourteen confirmed at St. Luke's Church, Duluth (Rev. R. J. Mooney, rector), on the evening of Whitsunday were gathered from various denominations outside the Church. This class makes a total of 33 confirmed in that church during a year.

KENTUCKY.

Diocesan Notes.

The members of the reëlected Standing Committee held a meeting on Monday in Whitsun-week and organized by the election of the Rev. James G. Minnigerode, D.D., President, and Mr. Alvah L. Terry, Secretary.

Whitsunday is known at the Cathedral as Endowment Sunday, when the offerings of the congregation are asked for the endowment of the Cathedral. This year the offerings amounted to over $4,000, bringing the total amount of the endowment fund up to about $40,000.

The people of the Diocese are anxiously awaiting the decision of the Rev. Mr. Murray, and are hoping and praying that he may be led to accept. The Notification committee have had some correspondence with him, and have an appointment to visit Baltimore the first week in June to urge his acceptance.

Mr. John Howe Peyton, civil engineer, in the service of the L. & N. R. R. Co., is called to various parts of Kentucy and Tennessee, locating new roads or changing grades and curves of the old line, and consequently frequently finds himself on Sundays far from a parish church, but never far from the Church. Wherever he may be, if there is no priest to minister to the people, as a licensed lay reader, he gathers a congregation, offers Morning Prayer, and makes an address. Few ordained men can present the claims of the Church or the duties of true religion more forcibly. On Whitsunday he held services in Christ Church, Elizabethtown, where he has several times officiated, and where his coming is always welcomed. Would that more laymen would do likewise!

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

Death of Dr. Vail.

A sad event of the diocesan Convention was the death of Dr. Merritt H. C. Vail of Long Beach, who was stricken with paralysis while in attendance, and was taken to the hospital, where he died on the evening of the 18th. Dr. Vail was a retired physician and banker, who came to California from New

Jersey, where he had been prominent as an editor and an educator. He was senior warden of St. Luke's Church, Long Beach. Dr. Vail was 72 years of age, and is survived by his wife and two daughters. Dr. and Mrs. Vail celebrated their golden wedding last fall.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

THE DATE of the diocesan Convention is postponed from June 8th to June 29th, upon which latter date it will be held.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Burial of Rev. Dr. Gibson.

THE BURIAL of the Rev. Dr. Frederick Gibson took place on the afternoon of May 24th from St. Paul's Church, Baltimore, the Bishop being assisted by Rev. Dr. Hodges and the Rev. C. K. P. Cogswell. Prior to the funeral service the body had lain in state at St. George's Church, of which the deceased was rector. The active pall-bearers at the service were the wardens, vestrymen, and sexton of St. George's Church, while a number of the clergy acted as honorary pall-bearers. Interment was in St. Paul's churchyard.

Dr. Gibson was the son of the late John Gibson, whose home was Rosehill, on the site of the Hotel Altamont. His mother was the late Elizabeth Catherine Grundy, daughter of the late George Grundy, who built Bolton, on the site of the Fifth Regiment Armory. William Gibson, first clerk of the court in Baltimore, was grandfather of the deceased, and all the early records of the court bear the letters W. G.

Dr. Gibson married Miss Kate Middleton Semmes of Cumberland, in 1865. She survives him with one son, Mr. Edward Guest Gibson of the Baltimore bar, and one daughter, Mrs. Maurice H. Morgan, wife of Professor Morgan of Harvard University.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Anniversary at Lowell—Boston Archdeaconry—Notes—Actors' Church Alliance.

THE 20TH ANNIVERSARY of his rectorship was observed by the Rev. A. St. John Chambré, D.D., at St. Ann's Church, Lowell, on Sunday, May 15th. Dr. Chambré took occasion to review the work of the past 20 years, at the beginning of which he succeeded to the phenomenal rectorship of nearly 60 years' length of the Rev. Theodore Edson, whose beautiful character and length of successful rectorship were eulogized in the address. During his own rectorship of 20 years, Dr. Chambré noted that the parish has raised and expended, for all purposes, the sum of $293,204, of which about $50,000 has been expended in enlargements and improvements, and philanthropic and other calls. The valuation of its property—so conspicuous and picturesque—is about $200,000.

A reception was tendered the rector and his wife on an evening during the week, and a happy feature of the celebration was the receipt of a very cordial and sympathetic letter of congratulation from the Bishop of the Diocese.

The Rev. A. St. John Chambré, D.D., though a descendant from an old Church family, spent the early part of his life in the Universalist ministry. In that body he was a prominent and efficient leader for many years. Believing in the Apostolic Ministry, and in the inheritance of the Catholic Church, he felt he could no longer sustain his former religious connections, and came into the Church during the episcopate of Bishop Paddock, who held him in great esteem. His administration of St. Anne's Church has been conspicuously successful. The old church during his rectorship has been renovated and remodelled. The stately chancel, one of the finest in the Diocese of Massachusetts, the new organ, the vested choir, the altar with its reredos and credence, the mosaic sanctuary floor, the many memorials in the church and chapel, the rich furnishings, these and more than these, mark the coöperation of his people with him in beautifying the house of God. In missionary work, he has established St. Anne's, North Billerica, as well as equipped with greater efficiency the important work of the Theodore Edson Orphanage, which has received many gifts and will soon have an endowment fund.

During these quiet but effective 20 years of work, there has been going on in the city of Lowell a strong, vigorous attachment for the old parish church. New families have come and replaced the old, and to-day it numbers 1,236 communicants.

Dr. Chambré has also been prominent in the affairs of the Diocese. Beside being the first Archdeacon of Lowell, he has served as a member of the Standing Committee, and as one of the examining chaplains. In these last two positions, he has stood firmly for the "Faith once delivered to the Saints," and though subjected to much criticism for his unswerving devotion to the teachings of the historic Church and ministry, yet he has materially advanced her claims and is always to be counted upon as her most ardent defender when she is attacked or her position called into question.

His citizenship is a pronounced factor for good in his community. His interest in the Battles Home for aged men, and his devotion to Christian education as carried on by the Rogers Hall School, a school founded for the religious training of young women, of which he is a trustee, as well as his clear and definite oversight in providing the best investments for the savings of the laboring people, instanced in his work as President of the Lowell Institution for Savings, indicate how unsparing he is of his time and ability to champion measures which bear directly upon the public welfare.

THE MOST interesting meeting of the Archdeaconry of Boston took place in St. John's Church, East Boston, May 26th. Heretofore the annual meeting has been merely perfunctory, but under the leadership of Archdeacon Babcock, a successful attempt has now been made to place this archdeaconry upon the same basis as the other archdeaconries in the Diocese. Bishop Lawrence was celebrant and preacher. In his sermon he drew a graphic description of the test of the love of the American citizen for his nation. We are facing to-day a new epoch. A thousand years hence, this age will stand in history as one of the greatest in criticism. He described the manufactory of power, and its influence everywhere. National isolation is impossible. With this increase of material power the Church must turn to its developing power. The Churches must not emphasize their differences, for the army of Christ never faced a greater battle. Spiritual solidarity is necessary and among all the Churches of this land, none have a better or brighter opportunity in this respect than our own. He showed how the newer problems were coming through the enormous transmigration of people from country to country. In order to accomplish helpful results, we must make the Church, the Church of the people; then Christian education must be emphasized. No money is so well spent as that which goes to the support of spiritual vitality in Church schools, inasmuch as the system of public instruction is often lacking in that there is no direct religious teaching. If the Church is to reach the hearts of the people, we must teach that the Living Christ is here. More and more must we aim to bring the presence of Christ into the lives of people.

Archdeacon Babcock presided at the business session. The Rev. F. B. Allen spoke of the needs of the City Board of Missions and the deficit in its treasury. He urged greater coöperation on the part of the churches in this work, and with this end in view, the help and counsel of the parishes in Greater Boston will hereafter be represented upon the executive board. Father Osborne urged that the City Missions be relieved of certain parts of their work, and thought that parishes now being supported by the board, might naturally come under the charge of diocesan Missions. Interest in work among sailors was awakened by the following resolution, which was accepted: *"Resolved*, That the Archdeaconry of Boston, which has two seamen's missions under its charge, respectfully petitions a more general provision for the moral and religious needs of the seamen in salt and fresh water ports, and if deemed expedient, to appoint a standing committee, which shall promote more effective coöperation between seamen's missions already existing in our own and other countries, and shall also encourage the planting of new missions when urgently needed."

Reports from the various missionary centres of Boston were made by different clergymen. Father Field of St. John the Evangelist's came out for a strong defence of the Catholic religion. "A weak sort of religion," he said, "is not going to do the work among the colored people, and there is nothing that can do the work so well, as the Catholic Faith." The Rev. Reuben Kidner told of the changes surrounding St. Andrew's Church and the importance of the industrial schools in this locality. The Rev. Mr. Fitts of St. Stephen's told of the influence of the Church in the immediate neighborhood and the establishment of neighborhood socials, where the priests of the parish became acquainted with the people. Other interesting items of work were mentioned. Father Osborne gave instances of how his parish was looking after the interests of the middle-aged people, and told touching incidents of comfort given to sad and discouraged souls, who are glad to seek the refuge of the Church.

THE NEW mission at Orient Heights, a part of East Boston, has now $1,000 for a church building.—AN ORGAN costing $2,200 has been given to St. Mary's for Sailors, East Boston.—ST. BARTHOLOMEW'S, Cambridgeport, which has been closed for some time, has now been purchased for missionary work, and will soon be reopened. This parish was formerly in charge of the late Rev. Dr. Haskins.

AT THE RECENT meeting of the Actors' Church Alliance in Hotel Bellevue, Boston, the Rev. William H. Van Allen presided and introduced among the other speakers, Bishop Lawrence, Mr. Joseph Jefferson, the Rev. W. E. Bentley, and the Rev. F. J. C. Moran. At the business session the report of the general secretary, the Rev. W. E. Bentley, was read and these persons were elected honorary vice-presidents: The Rt. Rev. William C. Doane, D.D., the Rev. Henry Lubeck, D.D., The Rev. Thomas Ducey, the Rt. Rev. Sydney C. Partridge, D.D., the Rev. G. W. Shinn, D.D., the Rev. Percy S. Grant, the Rt. Rev. Cameron Mann, D.D., the Rev. R. Heber Newton, D.D., the Rev. H. M. Warren, D.D., Col. Luke W. Finlay, the Rev. Dr. Darlington, the Very Rev. C. D. Williams, D.D., Sir Henry Irving, Kyrle Bellew, James H. Stoddard, Frederick Warde, Mrs. G. H. Gilbert, W. G. Jones, Mrs. Minnie M. Fiske, Mrs. Louisa Eldridge, Viola Allen, Lillian Lawrence, and Clara Morris.

MICHIGAN CITY.

John Hazen White, D.D., Bishop.

Burial of Mrs. Howe.

The funeral services of the late Mrs. Frances M. Howe, at Lima, founder and benefactress of Howe School, were largely attended by relatives and the friends and patrons of Howe School. The services began with vespers of the dead, in the school chapel at six o'clock, Monday evening—the body having been placed in the aisle at the entrance to the sanctuary with the six mortuary lights about it. The chapel was appropriately draped in black, the altar vested in the same. After vespers a vigil was begun and was continued until six o'clock Tuesday morning. This was conducted by the cadets and masters of the school. The devotions during the vigil consisted in the reading of Psalms during the hour, with the Litany of the dead said on the hour.

On Tuesday, the 24th, at six o'clock, the first requiem was said, followed by three others at 6:45, 7:30, and 8:15 A. M., the Bishop of the Diocese, the rector of the School, the assistant chaplain, and the Rev. F. M. Banfil being celebrants. The cadets continued the devotions until ten o'clock, when the body lay in state until one o'clock, an honorary guard of cadets attending. At two o'clock the funeral was held at St. Mark's Church, the reverend rector of Howe School, J. H. McKenzie officiating, the Rev. F. M. Banfil reading the lesson, the Right Reverend the Bishop of the Diocese, John Hazen White, D.D., saying the closing collects and benediction of the dead. The Bishop also consecrated the grave and said the committal.

The cadets with draped colors furnished a military escort from St. James' Chapel to the parish church and to the grave, the school band playing most effectively a funeral march. One of the most touching incidents was that at the close of the committal, when, in the solemn stillness, the sweet tones of the bugle sounding taps.

The reverent behavior and devotion of the cadets, and their dignified, manly bearing, was a powerful object lesson in the training given to boys in Howe School, and testified to their love and respect for Mrs. Howe.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Choir Festival at Janesville—Memorials at Wauwatosa.

The commencement exercises at Nashotah on Thursday of last week, were attended by so many guests that every seat in the seminary chapel was occupied, and many stood in the aisles. The graduates were Herman Rockstroh (Springfield), Francis S. Dayton (Chicago), Samuel A. B. Mercer, Samuel W. Day and Myron G. Argus (Milwaukee). Mr. Dayton is to work, after ordination, at the Cathedral in Chicago; Mr. Argus is to be temporarily at St. Luke's, Bay View, Milwaukee; Mr. Day is to be stationed at Jefferson, Wis.; Mr. Mercer at Mazomanie, and Mr. Stone, a special student in the class, at Columbus, Wis. Mr. Rockstroh returns to Nashotah for a post-graduate course.

The trustees elected the Rt. Rev. Dr. Williams, Bishop Coadjutor of Nebraska, a member of the board, and also invited the Alumni Association to nominate to the board three of their number, one of whom may be chosen as a trustee at the next meeting, which will be in Boston in October. This was arranged with the intention of further interesting the alumni in the practical work of the institution.

Two honorary degrees of D.D. were conferred, both by reason of conspicuous scholarship. One was upon the Rev. William McGarvey, rector of the Church of St. Elisabeth, Philadelphia, and Superior of the Order of the Companions of the Most Holy Saviour, granted "because of his eminent attainments in liturgical science, and chiefly because of his great historical monograph upon the Liturgy of the American Church"; the other upon the Rev. Arthur Ritchie, rector of St. Ignatius' Church, New York, "because of his labors in theological and devotional literature, and chiefly because of his valuable expositions, recently published, of the sacred Gospels of St. Matthew and St. John."

The sermon was preached at the commencement service by the Bishop of Michigan City, the Bishop of Milwaukee, as president of the Board, conferring the diplomas and degrees, and the Bishop Coadjutor of Fond du Lac, with other clerical and lay trustees, alumni, and friends, being also present.

There will be no changes in the faculty next year, the present appointments being exceptionally satisfactory. Dr. Webb, president, will spend the next two months abroad.

"A Flood of Music at Old Trinity"—"Vested Choristers Filled the Venerable Temple of Worship," and similar headlines in the daily local papers, gave a hint of the success of the choir festival at Trinity Church, Janesville (Rev. J. A. M. Richey, rector), for which some of the choirs in the neighborhood of Janesville have been in training for some time. The choirs immediately interested were those of St. Paul's Church, Beloit, St. John's, Evansville, and Trinity Church, Janesville. The clergy present were the Rev. H. J. Purdue, Beloit, Rev. A. Q. Davis, Platteville, Rev. Clark Wilson, Evansville, and Rev. J. A. M. Richey, rector of Trinity Church. The service was intoned to the ferial chant by the rectors of Beloit and Trinity Church, Janesville, the lessons read by the Rev. Clark Wilson, and the Rev. A. Q. Davis of Platteville preached on "The Beauty of Holiness and the Holiness of Beauty in Divine Worship." A general rehearsal was held at 4:30 in the afternoon, and at 5:30 the clergy, choristers, and organists present sat down to a bounteous supper in the guild hall, to the number of over a hundred. Over ninety men and boys taxed the capacity of the large chancel at the evening service.

There were three cross-bearers in the procession, one going before the boys, one before the men, and one before the clergy. After the solemn procession into the chancel, the processional hymn was sung while the procession moved down the side aisles and up the nave to the chancel again, forming two complete circles in the three aisles. Kimmins' *Magnificat* and *Nunc Dimittis* and the anthem, "My Soul Truly Waiteth," by Rea, were sung. The choirs blended into one another beautifully and the clergy and choirmasters were well satisfied, having scarcely expected so great a success. The congregation filled the church and proved their appreciation by a large offering. A committee has been appointed to select music for a still larger effort in this direction, next year.

On Trinity Sunday the Bishop dedicated the new altar at Trinity Church, Wauwatosa. The altar was erected by Mrs. John F. Pierce in memory of her brother, the late William Sanderson, whose death occurred in New Orleans last March. The Bishop also dedicated a lectern presented by Dr. and Mrs. M. J. White as a memorial to their daughter, Marjorie. He was assisted in the function by the rector, the Rev. F. S. Gray.

MISSISSIPPI.

T. D. Bratton, D.D., Bishop.

Church Burned at Yazoo City.

In the destructive fire which devastated Yazoo City last week, Trinity Church (Rev. Albert Martin, rector), and its rectory were totally destroyed and the rector lost all his personal effects. In addition, the diocesan records for the current year were destroyed. The loss is a very serious one, and the fact that the whole community has suffered from the fire, which destroyed a large portion of the heart of the city, makes it one that cannot locally be made good. The assistance of the Church at large is invited.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

Archbishop of Canterbury to Visit St. Louis—Congregationalist to be Ordained.

The secular papers have announced that the Archbishop of Canterbury will visit the World's Fair during his trip through this country in the fall, and arrangements are now under way for a large service in St. Louis, at which the Archbishop may pontificate.

On June 19th, the Bishop will ordain Mr. George Lloyd, who came to the Church from the Congregationalists about 15 months ago. He has since that time done acceptable work at St. James' Church, St. Louis, where the ordination service will be held.

NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, D.D., Bp. Coadj.

Bishop Worthington goes to his Diocese the first of June, on his spring visitation, to attend to such duties as he has not assigned to his Coadjutor. His physician limits the length of his stay at that altitude.

NEWARK.

Edwin S. Lines, D.D., Bishop.

Church Attendance Discussed.

The subject of Decreased Church Attendance was discussed at the annual meeting of the Newark Assembly, Brotherhood of St. Andrew, in St. Barnabas' Church, Newark, Monday of last week. The speakers were the Rev. Stephen H. Granberry, rector of St. Barnabas' and the Rev. Frederick B. Carter, Montclair. Bishop Lines was also a speaker, suggesting a possible work for the Brotherhood in extending the work and influence of the Church throughout the Diocese, and urging the members to work for Church Extension as well as to strengthen existing parishes. Officers for the year were chosen as follows: President, Robert M. Dixon of East Orange; Vice-President, Walter H. Jackson of Montclair; Chaplain, the Rev. Dr. Alexander Mann of Orange.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Anniversary at Elizabeth—G. F. S.—Somerville.

Christ Church, Elizabeth, fittingly celebrated, on Whitsunday, the 25th anniversary of the rectorship of the Rev. Henry Harrison Oberly, D.D. The parish, which was founded half a century ago by the late Dr. Hoffman, afterward Dean of the General Theological Seminary, is one of the largest and most important in the Diocese; and its rector is, in point of service, near the head of the clergy list of New Jersey. He is a member of the Standing Committee, one of the delegation to the next General Convention, and active in many diocesan enterprises.

The spiritual element was decidedly emphasized in the anniversary celebration, though on Monday in Whitsun-week there was a social gathering, not only of the people of the parish, but of residents of Elizabeth and friends from all parts of the Diocese. On Whitsunday there were four celebrations of the Holy Eucharist, so that all of the parishioners might conveniently have the privilege of making their Communion, and Dr. Oberly was present, either as celebrant or assisting, at all of these celebrations, the parishioners (most of them his own chil-

dren in the faith) thus receiving at his hands.

At the High Celebration on Sunday morning, the senior warden, Wm. P. Barber (who is the only vestryman left of the body which called the present rector), on behalf of the vestry and congregation, presented Dr. Oberly with an engrossed address, expressing their gratitude and thankfulness for his long, faithful, and earnest service. "Your long rectorship," said the address, "is a living exemplification of what may be accomplished by the loving, faithful, earnest ministrations of a self-denying, single-minded priest, whose heart is so wrapped up in his people and in his work that he 'ne'er has changed nor wished to change his place.' More than once,

REV. H. H. OBERLY, D.D.

as we can remember, have you received calls to other fields of labor, and at least one of those calls has been to a metropolitan parish of greater renown than ours, where the honor of being its rector, and the emoluments of its position were such that not one of us could have reasonably asked you to decline it. . . . . We owe you a debt of gratitude beyond the power of our words to convey. Our prayer is that God's blessing may be upon you and your labors; that you may continue to be our rector for years to come; that you may long enjoy health, peace, and prosperity; and that at last you may be numbered with His saints in glory everlasting."

Dr. Oberly made a brief reply, and afterwards preached an anniversary sermon, showing something of the work of the past quarter of a century.

"Every minister of God," he said, "is answerable to the great Head of the Church for what he teaches and how he teaches. The succession of rectors of this parish have not been unfaithful in their teaching. They have striven to declare 'the whole counsel of God,' whether it were popular or unpopular; and for more than half a century there has been no break in their testimony for the truth. . . . .

"The teaching has been that of the *whole* Catholic Faith. There has not been an emphasis laid upon one doctrine or group of doctrines; not a proclamation of Baptismal Regeneration, and a neglect of the Eucharistic Sacrifice; not a publication of the necessity of faith and penitence, and silence in regard to sacramental reception; not an insistence upon duty to the living and forgetfulness of duty to the dead."

Speaking of the growth of Catholic Faith and Practice in the twenty-five years since he entered the Diocese, Dr. Oberly said: "It may surprise you to be told that then an altar cross was a "mark of Romanism," and that not more than three or four were to be found in the Diocese; to-day there is probably hardly an altar in the Diocese without one. Then, I believe, the little chapel near South Amboy, called the Doane Memorial, was the only church where altar lights were use; and now the lights are seen on the altars of fully a third of the churches of the Diocese. Then there were but three vested choirs in the Diocese, but in a few years they increased so rapidly that the Choir Guild had to divide and then disband, because no church could hold the singers. Twenty-five years ago there were not more than four or five churches in the Diocese where the Holy Eucharist was celebrated weekly; now the weekly celebration can almost be called the diocesan rule. Early Eucharists and fasting Communion were rare then, even in this parish, where there were early celebrations only on Christmas and Easter and on Saints' days in summer; but I doubt if one can find a church in New Jersey now where there is not, at least in Lent, an early Eucharist. The daily offering of the Eucharistic Sacrifice is more common in the Diocese to-day than was the early celebration twenty-five years ago. This same spread of Churchmanship is seen throughout the whole country, not in mere externals of worship, but in a fuller note of life, a larger grasp of truth, and a nobler recognition of duty to God, to man, and to one's self. The missionary expansion alone is enough to mark an epoch, but it is combined with many evidences of vitality."

There were six services during the day, the music at 10:30 being especially elaborate and beautifully rendered. As anthems the choir sang, by request of the vestry, "Now are we Ambassadors" and "How Lovely are the Messengers," from Mendelssohn's "St. Paul." After the service the acolytes presented the rector with a beautiful silver bon bon dish, for his table.

In the afternoon the church was crowded at a special service for the Sunday Schools of the parish, at the close of which the rector gave his special blessing to those whom he had baptized. In the evening all the guilds and societies of the parish joined in another service, at which a former curate of the parish, the Rev. E. B. Nash, now of old St. Paul's, Baltimore, preached.

On Monday evening there was a reception for Dr. and Mrs. Oberly, at which many friends from outside the parish were also present, including the rectors of the other parishes, the pastors of other religious bodies, the Mayor and other city officials, and guests from other parts of the Diocese. During the course of the celebration, Dr. Oberly received a number of gifts and remembrances from societies and individuals.

THE DIOCESAN MEETING of the Girls' Friendly Society was held on Thursday, May 19, at St. John's Church, New Brunswick (the Rev. W. Dutton Dale, rector). In the morning the associates, to the number of 50 or 60, met for a celebration of the Holy Eucharist, in which Mr. Dale was assisted by the Rev. E. B. Joyce of Christ Church, New Brunswick. Afterward a Quiet Hour was conducted by the Rev. Charles Fiske, rector of St. John's Church, Somerville. The addresses were on "Personal Friendship with Jesus Christ." In the afternoon there were interesting reports of various branches of the work, and a general business meeting, at which Mrs. Roberts, the national president of the Girls' Friendly Societies in the United States, presided. The annual Girls' Friendly service was held in the evening, the Church being full. The sermon was by the Rev. T. A. Conover, rector of St. Bernard's Church, Bernardsville, whose text was, "Blessed are the pure in heart, for they shall see God."

AT ST. JOHN'S CHURCH, Somerville, the rector sent a personal letter this year to every person, whose address could be had, who had been confirmed there during the fifty years' life of the parish. The result was the largest number of communions on Whitsunday ever made in the history of St. John's, the number even being in excess of any Easter Communion. On the eve of the festival there was a solemn service of preparation for Communion, with a renewal of baptismal vows.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Teachers' Training Class.

THE SUNDAY SCHOOL Teachers' Training Class, held under the auspices of the Cleveland Clericus has closed a successful and encouraging winter's work. The experiment has justified itself and prepared the way for a larger work along the same lines another year. Sixty teachers from fourteen Church Sunday Schools were enrolled, and a few from other Christian bodies. The subject taken up by the class was "The Principles and Methods of Sunday School Teaching," and "How to Teach the Life of Christ to Children."

The last Conference of Sunday School Teachers and Officers, arranged by the Clericus Committee, was held at Trinity Cathedral, Tuesday afternoon and evening, May 17th. About a hundred were present and an interesting discussion had. The afternoon session was given up to the subject of "The General Management of Sunday School Classes." "The Management of Girls' Classes" was presented in a most excellent paper by Miss Clara E. Lynch of Grace Church. One of the clergy present pronounced it the finest paper of the kind he had ever heard. Mr. John A. Cline of Emmanuel S. S. spoke on "The Management of Boys' Classes." A general discussion followed.

After supper, which was served by a committee from the different schools attending, a social hour was enjoyed, followed by a discussion of "The General Management of Sunday Schools." The discussion was opened by Mr. Carl E. Warner, Superintendent of St. Paul's School, and Mr. John R. W. Titus, Superintendent of Emmanuel school. Many interesting and helpful features of Sunday School work were brought out.

It was felt by many that the time was ripe for the organization of a Sunday School Association of the Church Schools of Cleveland. On motion a committee was appointed to draw up plans for such an organization next fall. The following clergymen and laymen were placed on this committee: The Rev. Messrs. W. R. Stearly, A. C. Jones, Ph.D., C. E. Mackenzie, R. B. B. Foote, Miss Clara E. Lynch, Miss Jennie D. Pullen, and Messrs. Carl E. Warner and Robert Hewitt.

BISHOP AND MRS. LEONARD have returned from Europe, where the Bishop made a visitation of all the American churches on the Continent.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

The Secretary—St. John's Anniversary—Two New Rectors—Port Richmond—The Annunciation.

THE REV. THOMAS J. GARLAND has become secretary to the Bishop of the Diocese of

Pennsylvania. The former secretary, the Rev. Henri M. F. Huff, retired on June 1.

The Rev. Thomas Frederick Davies, Jr., son of Bishop Davies of Michigan, has been elected to succeed the Rt. Rev. Richard H. Nelson, D.D., as rector of old St. Peter's. Prior to 1889 the present Bishop of Michigan was rector of St. Peter's and the rector-elect spent his boyhood in Philadelphia. He is at present rector of All Saints' Church, Worcester, Mass. Prior thereto he was rector of Christ Church, Norwich, Conn., succeeding Dr. Nelson.

Rev. T. F. Davies, Jr.

St. John's Church, Northern Liberties (the Rev. Oscar Stewart Michael, rector), observed on Trinity Sunday its anniversary. The origin of the parish is summed up in the following extracts from Diocesan Journals:

Bishop White, in his annual address to the Convention of the Diocese of Pennsylvania, said:

"On the seventh of April, 1816, I ordained to the holy office of priests the Rev. George Boyd of this State, formerly of the Diocese of New York, wherein he had been ordained a deacon."

"On the sixteenth of September, 1816, I consecrated St. John's Church, in Northern Liberties of this city."

At the thirty-second annual diocesan Convention "the following certificate was presented and read; after which on motion, '*Resolved*, That St. John's Church in the township of Northern Liberties, in the county of Philadelphia, be received into connection with the churches of this convention.'"

"The Convention of the Protestant Episcopal Church in the State of Pennsylvania, held in St. James' Church in the city of Philadelphia, on the seventh of May, 1816.

"I do hereby certify, that a new church has been organized and incorporated in the township of Northern Liberties, by the name and style of The Rector, Wardens and Vestrymen of St. John's Church, in the township of Northern Liberties, in the county of Philadelphia, agreeably to the forms and usages of the Protestant Episcopal Church in the United States of America.—Geo. Boyd, rector."

"Edward D. Corfield, Turner Camac and Charles Wheeler presented testimonials of the appointment as lay delegates from St. John's Church, Northern Liberties, and were admitted to seats."

In 1816 there were but twenty-five communicants. At one time the parish was among the most successful, but a German element has settled in the parish which have not been favorable to the Church, and special efforts are being put forth to influence these people.

On Whitsunday the Rt. Rev. the Bishop Coadjutor of Albany returned to old St. Peter's Church, Philadelphia, and confirmed a class of thirty persons as he sat in his chair before the altar.

The Church of the Messiah (the Rev. Charles Lockwood Fulforth, rector), burned its mortgage of nearly $4,000 at Evensong on Friday within the octave of Whitsunday.

The Rev. William Alfred Grier, rector of the Church of the Evangelist, Toledo, Ohio, has been called to Calvary Church, West Philadelphia, to succeed the Rev. Warren K. Damuth, who will enter the Order of the Holy Cross. Mr. Grier is a graduate of Kenyon College, with the degree of B.Sc. in 1897 and in the Theological department in 1900. In the latter year he was ordained deacon and in the year following, priest, both by the present Bishop of Ohio. His diaconate was spent in Grace Church, Clyde, after which he was for a short time in charge of the Church of St. John the Evangelist, Toledo, and then of Trinity Church, Bryan, Ohio, and in 1902 entered upon the rectorship of St. John the Evangelist's, Toledo.

The remaining indebtedness, $3,800, on the parish house of the Church of the Messiah, Port Richmond, having been paid off, a service of thanksgiving was held on Friday evening of last week. Full choral service was sung, the rector being assisted by the Rev. Joseph Newlin, D.D., Rev. Joseph Wood, Jr., Rev. J. O. McIlhenny, and Rev. J. G. Bawn, Ph. D. The torch was applied to the mortgage by Mrs. John W. Bain, the faithful stand-by of the parish. As the flames consumed the evidence of twelve years of servitude to debt, the choir, ably coached by Mr. Henry Wood, choirmaster and organist, sang Hopkins' inspiring *Te Deum* in G. The congratulatory address was delivered by the Bishop Coadjutor, Alexander Mackay-Smith. An offering for General Missions was taken up. About four hundred people witnessed the cremation and rejoiced with the rector, the Rev. C. L. Fulforth, on the successful effort to free this ancient parish from encumbrance.

The parish of the Annunciation, Philadelphia (Rev. Daniel I. Odell, rector), ob-

HEALTH
is the
Most Important

No one can tell good baking powder from bad merely by the appearance;

The price is some guide, but not an infallible one;

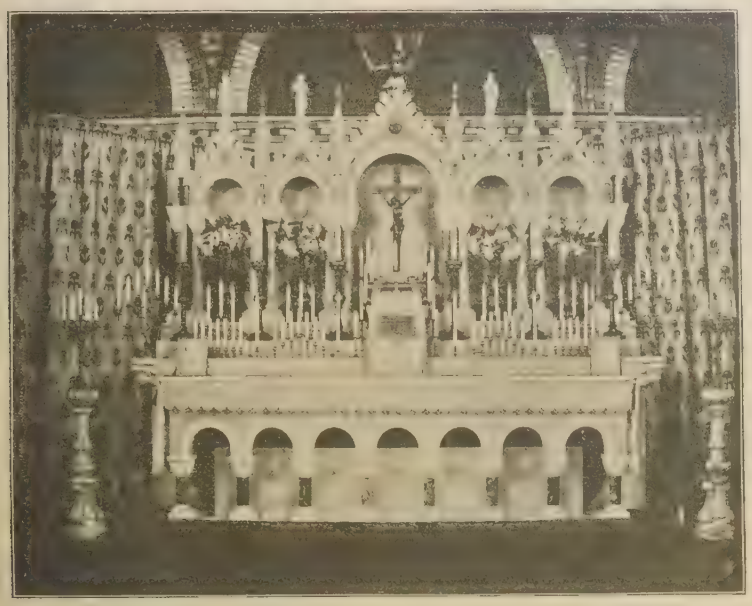
Some cheap brands may raise the dough, yet contain unwholesome ingredients.

There is one safe, sure way, i. e., to follow the recommendations of the

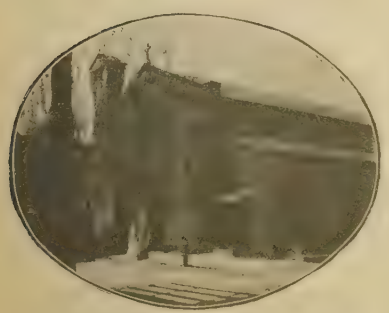
U. S. GOVERNMENT ANALYSTS,
THE HIGHEST AUTHORITIES ON HYGIENE
THROUGHOUT THE WORLD,
THE BEST HOUSEKEEPERS EVERYWHERE—

ROYAL
BAKING POWDER
ABSOLUTELY PURE

served its feast of dedication on Wednesday, the anniversary of the opening of the church. The parish dates from 1872, but it was in 1881, when the Rev. Dr. H. G. Batterson assumed the rectorship, that it received its present name and entered upon a larger life.



ALTAR CHURCH OF THE ANNUNCIATION, PHILADELPHIA.



CHURCH OF THE ANNUNCIATION, PHILADELPHIA.

A lot was purchased, the new church erected, and somewhat later the clergy house and parish house were built. The present rector assumed charge in 1894.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Sunday School Institute—Anniversary of Prayer Book Society—Clerical Union.

PITTSBURGH has enjoyed very greatly a visit from the Rev. Dr. Herman L. Duhring of Philadelphia, who came here under the auspices of the Sunday School Institute of the Diocese, organized since the Convention of 1903. On Saturday evening there was a rather informal conference of teachers held at St. Peter's parish house, at which Dr. Duhring was the main speaker. About one hundred teachers were present, and the meeting was a very helpful one. On the afternoon of Whitsunday, there was a grand rally of all the Sunday Schools of Pittsburgh, Allegheny and vicinity, including about twenty-five schools. There were about twelve hundred children present, crowding the church even to the galleries. The Bishop presided. A vested choir of boys and men led the singing, which was hearty and inspiring, the hymns being of a missionary character, and well known by the children of all the schools. Dr. Duhring had for his text, "A good soldier of Jesus Christ," and gave the children a missionary address which held their attention to its close. A rather unique feature of it was the exhibition of a number of flags, those of the countries in which our Church is doing missionary work, Brazil, Africa, China, and Japan; then those of England and the United States, as the two nations principally engaged in the evangelization of the world, and then a white flag with the cross emblazoned on it in red, the banner under which as baptized members of Christ's Army we are all fighting. Bishop Whitehead made a short address of congratulation to the officers of the Institute on the wonderful success achieved in so short a time, and to the children and congregation generally on the privilege and pleasure it was to have with us such a Sunday School and missionary worker as the Rev. Dr. Duhring.

ON THE MORNING of Whitsunday, at Trinity Church, Pittsburgh, there was celebrated the fifty-first anniversary of the Prayer Book Society of the Diocese. The sermon was preached by the rector of the parish, the Rev. Dr. Arundel, who spoke of the fitness of choosing Whitsunday as the anniversary of the Society, since it was on that feast day in 1549 that the first English Prayer Book was authorized for use in all the congregations of the Church. Dr. Arundel's special theme was the "Universality of the Prayer Book," and the sermon was a most instructive and helpful one. An offering was received at Trinity for the treasury of the Society, as is the custom in all the parishes and missions throughout the Diocese on Whitsunday. The Society is doing a quiet but rather extensive work in the distribution of Prayer Books and Hymnals in the smaller towns and villages in the Diocese, and every now and then has calls for gifts beyond our diocesan borders.

ON MONDAY, May 23d, the Clerical Union held a special meeting at St. Peter's parish house, when the Rev. A. J. P. McClure of the General Clergy Relief Fund addressed the members on the subject of merging the diocesan fund with the General Clergy Relief Fund.

QUINCY.

M. E. FAWCETT, Ph.D., Bishop.

Retirement of Dr. Sweet.

ONE OF THE senior priests in missionary and parish work in the Middle West, and who has for many years been prominent and active in such work, has now been obliged to give up the active work of the ministry. This is the Rev. Richard F. Sweet, D.D., whose resignation of the rectorship of Trinity Church, Rock Island, has finally been accepted after the vestry had declined a year ago to accept it, hoping that his health might improve sufficiently to enable him to continue the work of the parish. Dr. Sweet has been created rector emeritus. During the past few years his health has been exceedingly precarious, and he passed the last winter in

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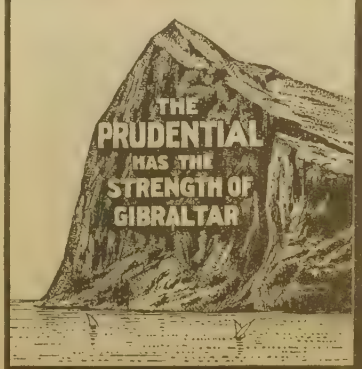

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Georgia, but has now returned to Rock Island.

Dr. Sweet was a theological student at Nashotah in the early '60's, and graduated with the degree of B.D. in 1864, when he was

REV R. F. SWEET, D.D.

ordained deacon by Bishop Kemper, and in the year following was advanced to the priesthood by the same Bishop. After spending his diaconate in missionary work at Beaver Dam, Wis., he became rector at Waukegan, Ill., in 1865, relinquishing that work three years later to assume the rectorship of the Church of the Epiphany, Chicago. From 1875 till 1884 he was rector of Zion Church, Freeport, Ill., and during the past 20 years has been in the charge he has just given up, that of Trinity Church, Rock Island. He received the degree of D.D. from Griswold College some years ago. For many years Dr. Sweet was a member of the Standing Committee of the Diocese until he was obliged by failing health to decline reëlection, and he has also been for a number of years Rural Dean of Rock Island. For a number of terms he has been a deputy to General Convention from the Diocese of Quincy. The present necessity for retiring from work is greatly regretted, not only in the parish which he has served for a score of years, but also by a much larger circle of his acquaintances beyond.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

Special Synod—C. B. S. Festival.

A CALL has been issued by the Bishop for a special session of the Synod for the election of a Bishop Coadjutor, the session to be held at the Pro-Cathedral on Tuesday, August 2nd.

THE FIRST annual festival of the Tenth Province of the C. B. S., consisting of the Dioceses of Chicago, Quincy, and Missouri, will be held at Trinity Church, Lincoln, Ill., on the octave of the feast of Corpus Christi. Solemn Vespers of the Blessed Sacrament will be sung on the eve of the octave, June 8th, at 7:30 P. M.; corporate Communion, June 9th, 7 A. M.; Solemn High Mass with procession, 10:00 A. M.; preacher the Ven. F. A. De Rosset. The annual Conference will be held on the afternoon of the 9th.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Clerical Retreat—The Bishop—Memphis Notes—Jackson.

A RETREAT for clergy will be held at Monteagle, June 8th and 9th, beginning with Evening Prayer at 6 P. M, Tuesday, 7th. The Rev. Shirley C. Hughson, O.H.C., will probably be the leader. The chapel of Fairmount School will be used for services, and the residence of Mr. Overton Lea, across the railroad track, for dormitory and refectory.

THE BISHOP of the Diocese has, by invitation of the authorities of the University of Chicago, been preaching a series of sermons to the students. On Sunday, May 15th, in the magnificent Mandel Assembly Hall containing the great organ, the Bishop preached the sermon to the large body of students, on Monday addressing the students of the Junior College, and on Tuesday the senior students; in the afternoon of that day he made a missionary talk, and in the evening addressed the Church Club. On Wednesday he addressed the divinity students of Chicago University on the Foundations of Christian Doctrine and was requested by the students to address them and answer interrogations on the following night, which he did. That night he also addressed the Brotherhood of St. Andrew, and on the following morning addressed the graduate students of the University. On Sunday, May 22nd, he preached his farewell sermon to the students, professors, and visitors, in Mandel Hall, and on Monday was entertained at a luncheon in his honor, given by President Harper of the University. The Bishop has accepted an invitation to act as chairman at one meeting of the Congress of Arts and Sciences at the St. Louis World's Fair, September 20th to 25th, which is expected to be one of the greatest meetings of scholars the country has ever had. More than 150 European scholars of the highest standing will attend this Congress, as well as representatives of our own Universities. There will be no Congress of Religions at this Exposition, as there was at Chicago, but as one of the de-

MAC'S LUCK

THE YOUNG WOMAN REPORTER'S STORY.

The following food tale, written by a clever newspaper woman, is a true story that came under her personal observation:

"I have been with the ——— (a paper in a California town) for nine years, and Mac has been with us all that time and I do not know how much longer. Mac's full name is MacClellan. Before the Linotypes came in he was a good printer, and was one of the first to learn the machine, and is now, at about the age of 42, one of our very fastest operators.

"Last winter and the winter before, Mac, probably from constant night work and improper food, got badly run down, could not eat much, what little he did eat did not do him much good and he always complained he could not keep warm.

"I missed him for awhile, until yesterday I overtook him on the street going toward the office, and hardly knew the man; had it not been for the familiar walk I should surely have passed without recognizing him. He was stout, his face was round and ruddy, and his eyes bright as I had never seen them before.

"I said, 'Mac, I hardly knew you, what on earth have you been doing to get so fat?' He replied, 'Grape-Nuts, nothing else. I started in on Grape-Nuts food three months ago, when I weighed 126 and was feeling miserable, but now I weigh 160 and feel better than I ever felt in my life. I quit my old diet and went on Grape-Nuts and that's the whole story.'" Name given by Postum Co., Battle Creek, Mich.

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partments of human work and knowledge Christianity will be recognized and opportunity given for the presentation of purely practical questions, such as missions and charities, without any discussion of the principles of our Faith.

IN THE RECENT death of Sidney Chambers of Holy Trinity Church, Memphis, the Church has been deprived of one of her most active younger helpers. He was largely instrumental in the building and completion of Holy Trinity Church, started, organized, and consecrated all in two years, his death occurring but a few weeks after the consecration; and he helped materially in the new building of St. Alban's, South Memphis. His loss will be felt not only at Holy Trinity, where the loss is great, but also in other new church organizations.

AT ST. LUKE'S CHURCH, Idlewild, Memphis, recent gifts, thank offerings and memorials were recently given: a silver receiver for alms basins, given by Mr. W. P. Phillips, as a memorial to his brother, Richard Barker Phillips; a silver flagon for the Communion Service, given as a thank-offering by Mr. Gilbert D. Raine; a Litany Desk as a memorial to the Rev. E. Spruille Burford, given by Mrs. Burford; Prayer Book and Hymnal for chancel, given as a memorial to Mrs. Sarah Pilkington Phillips, by her son W. P. Phillips.

AT ST. THOMAS' MISSION for colored people at Jackson, in charge of the Rev. Dr. Quinn, there is now in operation a sewing school for girls and a reading club for boys. Dr. Quinn will deliver a series of lectures shortly on the Life of Christ and Bible Lands, illustrated by stereopticon views. He has arranged a course of studies for colored ministers of the Gospel and lay workers, consisting of Hebrew and Greek Bible Study, Synthetic, Analytic, etc., Mental and Moral Science, Dogmatic Theology and Homiletics and a number of the denominational colored ministers are availing themselves of this opportunity to fit themselves better for their work. Dr. Quinn has been engaged in this work since 1890 and has therefore large experience, especially in correspondence teaching.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Church Consecrated at Huntsville.

THE BISHOP, assisted by the Rev. E. H. J. Andrews, priest in charge, consecrated the new St. Stephen's Church, Huntsville, on Whitsunday. The church has been erected on the site of the old, at a cost of $2,700, and will accommodate 300 people. It is a fine design, with tinted Cathedral-glass windows, and recess chancel. The main entrance is by a spacious vestibule in the principal tower, while a square, battlemented tower at the chancel end provides a vestry room of generous proportions. The congregation is now ready for a resident clergyman. Huntsville is an important point owing to the location here of both the State Normal School and the State Penitentiary. A vested choir of boys and girls is in training.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Retirement of Rev. C. E. Ball.

THE REV. CLARENCE ERNEST BALL will close his rectorate of Grace Church, Alexandria, on Trinity Sunday, May 29th. His first service was held Trinity Sunday, May 28, 1893, thus making the span of exactly eleven years. In this period he has added to the Church 176 communicants, losing in the same period, by death and removal, 156; a commodious rectory was built nine years ago, valued at $4,000, and three years ago repairs and remodelling so extensive as to amount almost to a rebuilding of the church interior at a cost of over $3,700. He will enter upon the rectorship of St. George's parish, Mt. Savage, Diocese of Maryland, on the First Sunday after Trinity, at which time, on the occasion of the visitation of that church by Bishop Paret, the congregation will for the first time worship in the beautiful new church just erected in that parish, at a cost of $11,000.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Choir Festival—Vested Choir at South Haven.

THE CHOIRS of St. Mark's, St. Paul's, Grace, and the Good Shepherd, Grand Rapids, joined in a choir festival on the evening of Ascension day at St. Mark's Church. The choirs united make a chorus of 150 voices. It is intended to make the festival an annual event, the meeting to be in Grace Church next year.

BEFORE the departure of the Rev. Dr. Webster a reception was tendered him by the members of St. John's mission, the clergy of Grand Rapids being present. The Rev. Dr. McCormick presented to Dr. and Mrs. Webster, in behalf of the parishioners of St. John's, beautiful and appropriate gifts.

EPIPHANY MISSION, South Haven, has introduced a vested choir of twenty voices. The vestments were used for the first time on Whitsunday.

WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

Death of Rev. L. T. Minturn.

THE REV. LOREN T. MINTURN, a perpetual deacon of the Diocese, died on May 14th in the 85th year of his age. Mr. Minturn was ordained deacon by Bishop Robertson in 1883, and for a number of years had been in charge of St. Matthew's Church, Amazonia.

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"The consequences of my wound were dyspepsia in its most aggravated form and I finally proved ordinary coffee was very hard on my stomach, so I tried Postum and got better. Then I tried common coffee again and got worse. I did this several times and finally as Postum helped me every time I continued to use it, and how often I think that if the Government had issued Postum to us in the Army how much better it would have been for the soldier boys than coffee.

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WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Sunday School Work.

The commencement address before the National Cathedral School will be delivered on Wednesday, June 1st, by the Rev. Dr. Huntington, rector of Grace Church, New York.

The May meeting of the diocesan Sunday School Institute, held at the Epiphany parish house, was the concluding one of the season. The Rev. Dr. Harding presided and conducted the opening and closing services. The principal paper of the evening was read by the Rev. Dr. Devries; it was a review of the work and discussions of the Institute at its meetings during the past winter, and gave what the writer considered the results reached. Dr. Devries thought that the papers and discussions had established the usefulness of the graded and topical systems, but that the general sentiment was not in favor of uniform lessons.

Under the auspices of the Institute, the annual festival service of the Sunday Schools of the city took place in the Church of the Epiphany on the afternoon of the Sunday after Ascension. It was a beautiful and inspiring sight when the church was completely filled, even up to the chancel rails, with bright-faced children, and very sweet was the sound of the young voices in the hearty singing of the hymns. The service was said by the Rev. Dr. Devries and the Rev. Mr. Duncan, assistant of the Epiphany, and the Rev. Dr. Harding read a letter of greeting from the Bishop, who was necessarily absent at a Confirmation service. The address was by Bishop Kinsolving of Brazil. The children's offerings were given to the Bell Home for friendless children, and before they were received, the Rev. Mr. Blake of Christ Church spoke of the good work which this Home, to his personal knowledge, is accomplishing for many little ones who would otherwise know nothing of home love and kindness.

CANADA.

News of the Dioceses.

Diocese of Quebec.

Collections were taken up in all the churches of the Diocese for Domestic Missions on the first Sunday after Ascension day. —Bishop Dunn was to sail from Liverpool for home, May 19th. He will begin his Confirmations at once, holding one in Trinity Church, Quebec, on Trinity Sunday. The rector of Gaspé Masin, the Rev. W. Barton, has resigned his charge, and comes to St. Matthew's Church, Quebec, as assistant to the rector, the Rev. F. G. Scott.—Bishop Carmichael of Montreal preached in St. Peter's Church, Sherbrooke, May 15th, at morning service.

Diocese of Huron.

Huron College, London, has received a bequest of $3,000 from the late W. Grey, the interest to be devoted to a scholarship open to students of the College, to be called the William Grey Scholarship. The same man left a sum of $2,000 for mission work in the Diocese.

Diocese of Ottawa.

The induction service for the Rev. J. J. Lowe to the charge of the parish of St. Matthias', Hintonburgh, was performed by the Rev. Canon Pollard, May 8th. The new rector has been very successful in his former parishes.

The Canadian Episcopate.

It is a curious fact that there at present in Canada, six vacant bishopries: Moosonee by the translation of the Bishop to another see; Caledonia, Athabasca, and Nova Scotia, by the resignation of their Bishops; Rupert's Land, through the death of the Primate, and Kootenay, which has not been in a position financially to provide a diocesan; but it is hoped soon will be.

Diocese of Toronto.

An unusually large class of candidates was confirmed by Bishop Sweatman at St. Stephen's Church, Toronto. The Bishop's examining chaplain, the Rev. A. J. Broughall, rector of St. Stephen's, presented the class, 109 in number.—A number of the clergy were present at the induction of the rector of St. John's Church, Bowmanville, by the Ven. Archdeacon Allen, May 13th.—The junior branches of the Toronto diocesan W. A. are giving a bell for the church at Hamiota, Rupert's Land. The names of the contributing branches are to be inscribed upon the bell.—The offertories at all three services on Ascension day at St. Martin's Church, Toronto, were devoted to the Sick Children's Hospital.

Diocese of Rupert's Land.

At the annual meeting in May of the W. A. of St. George's Church, Winnipeg, the reports read showed that a very large amount of work had been done during the year. The diocesan president gave an address. The junior W. A. met at a late hour on the same day.

Diocese of Ontario.

There was a good deal of discussion at the meeting of the Frontenac rural deanery, on the proposed canon to be presented to the Synod in June, about the Widows and Orphan's fund of the Diocese. Rural Dean Young presided at the meeting which was held in Kingston, and at which there was a large number of the clergy of the Diocese present.

The beautiful altar in memory of the late Rural Dean Wright, in St. Peter's Church, New Boyne, was dedicated May 3d.

W. A. Notes.

An interesting meeting was held in Trinity Church, St. John, Diocese of Fredericton, as being the first annual meeting of the Woman's Auxiliary of the Diocese. Addresses were given by the Rev. Canon Richardson, Canon Newnham, and others. Reference was made to the desire so long felt by the women of the Diocese to do some definite work for the Church and they were congratulated that their patient waiting was at last crowned with success. Canon Richardson said that it was a source of gladness to the clergy of St. John to see the women of the Church banded together to do the Church's work.

Diocese of Montreal.

At the annual meeting of the corporation of the diocesan Theological College, in the College, Montreal, May 17th, Archbishop Bond in the chair, several changes in the Constitution were agreed to. It was reported that the College course had been spread over longer periods in order to secure greater thoroughness. Also that a more practical education had been given to the students; less attention given to books and more to parish visiting, hospital work, and the conduct of Church services. It was mentioned that there was great need of scholarships. More men were wanted for mission work in the West. There was sufficient money at hand to send fifty men, if they were ready.

EDUCATIONAL.

Kemper Hall.—Commencement day is June 9th, when the address will be delivered by Charles Zueblin, Ph.B., B.D., of the University of Chicago. The preparatory exercises are on Monday morning. A Greek play will be given on Tuesday evening, and a musicale on Wednesday afternoon, followed by the alumnae reception.

Grafton Hall begins its commencement week to-night, June 4th, with appropriate class exercises, and the Bishop Coadjutor will preach the baccalaureate sermon on Sunday. There are various exercises during the week until Wednesday, when the graduating exercises will occur and an address will be made to the class by the Bishop of the Diocese. There are nine graduates.

Commencement at St. John's Military Academy, Delafield, Wis., begins with Graduates' Sunday, June 5th, when the commencement sermon will be delivered. Wednesday is field day, Thursday military day and alumni reunion, and Friday is commencement day, ending with the commencement ball. The commencement address will be delivered by the Hon. Hugh Ryan of Milwaukee, the alumni oration by Price Morgan Davis, B.L., '91, and the graduates' sermon by the Rev. Sidney T. Smythe, D.D.

Commencement week at Lasell Seminary, Auburndale, Mass., began with the reception to the senior class on Wednesday night, followed by a commencement concert on Thursday night, the society banquet to the senior class on Friday night, and the prize drill on Saturday night, June 4th. Commencement day proper is next Tuesday, when the address will be delivered by Sarah Louise Arnold, Dean of Simmons College, on "Certain Essentials in Education."

The annual prize day of Groton School, Groton, took place May 24. The day was memorable for the presence of President Roosevelt, who made the principal address. Bishop Lawrence participated in the event, and made an address to the boys. President Roosevelt has two sons in this Church school.

Breck School, Wilder, Minn., named after the great missionary of Minnesota's earlier days, the Rev. J. Lloyd Breck, held its commencement exercises on the evening of Friday, May 28th. The Rev. G. H. Davis, D.D., rector of St. John's Church, Mankato, delivered the address. There were three graduates. Under the management of the Rev. W. H. Pond, this school is again com-

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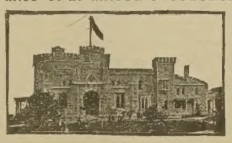
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Eighteen students will be graduated at St. Katharine's School, Davenport, Iowa, on the 13th inst., when the address will be made by the President of Iowa College. The Baccalaureate sermon will be preached on Sunday, June 12th, by the Bishop of Colorado. The school, now in charge of the Sisters of St. Mary, has had a most successful year and has the happiest prospects for a bright future.

The Magazines

A new literary venture is *The Pulpit Monthly Magazine,* for which the first number is issued with the date of April, 1904. There is a frontispiece portrait of Bishop Potter, and the issue contains twelve sermons by distinguished preachers, three of whom are Churchmen. It is published by James E. Bergen & Co., Indianapolis, at $1.00 per year.

The May issue of *Records of the Past* contains an article by its editor, Dr. Baum, giving an account of the efforts to secure national legislation for the protection of antiquities on public lands. Dr. Cooley, the eminent archæologist, has a most interesting article on The Tomb of the Macedonians and the Battlefield of Chaironeia. The article is handsomely illustrated from photographs of the Battlefield, the Tomb of the Macedonians, Ruins, etc. Ex-Governor Prince of New Mexico has an extremely interesting article on The Stone Lions of Cochiti. He gives an account of his visit to the historic locality back of Espinola on the Rio Grande River, New Mexico. He tells the Indian legend, giving an account of the destruction of the ancient builders of this once magnificent pueblo building, which is truly dramatic. The Stone Lions carved out of surface rock at the entrance of the ruin are undoubtedly the finest specimens of the art of the aborigines of the Southwest.

The *Church Eclectic* for May contains an article which merits special attention, entitled The New Psychology—A String of Questions, by the Rev. A. R. Macduff, M.A., formerly Domestic Chaplain to the Lord Bishop of Lahore. It deals with the doctrine of the tripartite division of man's composite nature into body, soul, and spirit, and identifies the spirit with the sublimial Self. The author's presentation of this subject is unusually able and persuasive. Another original article is by Professor N. Gloubokovsky of the Ecclesiastical Academy of St. Petersburg, translated by Professor N. Orloff of King's College, London. It is a deep and thorough elucidation of The Gospel of St. Paul in its Substance and in its Relation to the Law according to the Epistle to the Galatians. The Notes on Recent Books in *The Church Eclectic* are excellent.

The *Fortnightly Review* for May has a charming article on R. D. Blackmore and His Work, by James Baker. On the side of social economics there are two valuable articles: The Politics of Labor, by Benjamin Taylor; and Strikes and Lock-Outs, 1892-1901, by John Holt Schooling. There are also two on the Russian-Japanese question, of course from an English point of view: Can We Trust Russia? by Coloniensis; and Problems in the Far East, by Alfred Stead. The latter is the most favorable exhibit of the Japanese motives, objects, and capacities in the present war which we have yet read. We are glad to see pressed by so many distinguished names, A Plea for a Reformed Theatre. This means an endowed theatre in London, which will not pander to vulgar taste, and will hold up a standard, as well of dramatic art as of good morals. The article of Mrs. Crackanthorpe on this subject will be found as applicable to the conditions and needs of this country as it is to those of England.

A very popular game is *kotoro.* In this there is a long line of children, one behind another, each holding to the child in front of him. The biggest boy, who is the leader, is at the head of the line, and at the end is the smallest boy. Then there is a big boy, the catcher, who tries to seize the little fellow at the end of the line. It is the duty of the leader to face the catcher constantly, and so prevent him from running to the end of the line and grabbing the small boy. As the leader moves so must the whole line, and his constant jumping and running about to face the catcher, keeps the children in lively motion.—Florence Peltier, in *Good Housekeeping.*

According to the Chicago *Daily News,* the old man was sitting on the roof of his house in Kansas after the floods, and was gazing placidly across the rushing waters.

"Washed all your fowls away?" asked the man in the boat.

"Yes; but the ducks swam," smiled the old man.

"Tore up your peach trees?"

"Don't mind it much. They said the crop would be a failure."

"But the flood! It is up to your windows."

"Wal, them windows needed washing, anyway, stranger."

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